

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., January 14, 1932

NEW SERIES
VOLUME XXXIV. No. 2

The Index tells us that Dr. Lansing Burrows, in accepting the call to a new field, chose as his text for the first sermon: "Swear unto me that ye will not fall upon me yourselves."

The students in the Louisville Seminary conduct Saturday night evangelistic services in the city. They have been specially blessed with mild weather in the past few months.

The Baptist and Reflector now has a department called the "Preachers' Column," written by Dr. A. U. Boone, of Memphis. His good sense and long and varied experience will make it very valuable.

On one Sunday in December Dr. D. I. Purser welcomed 51 new members into Citadel Square Church in Charleston, S. C., 43 by baptism. Sunday school attendance on that day was 1,089.

We are informed that Brother Guy F. Winstead, who receives his doctor's degree at the Louisville Seminary this year, has been called to a field in North Carolina. Sorry we did not get him back in Mississippi.

We enjoyed a brief visit from Dr. J. B. Lawrence on Monday at Baptist Headquarters. He preached Sunday morning for Dr. W. A. Hewitt at First Church and at night for Dr. H. M. King, at Calvary Church.

Oklahoma and North Carolina Baptists are both selling "Loyalty Bonds" to meet their present indebtedness, or postpone the day of payment. Mississippi has some bonds, and we are beginning to say with Paul, "Would that thou wert as I am, except those bonds."

The Baptist Handbook for 1931 says there are 23,000 Baptist preachers in the South, of whom only 9,000 have full-time employment, and at least 5,000 are in secular work. If this is so, some of the brethren who a few years ago were "calling out the called," rather overdid the matter.

Dr. M. E. Dodd, of First Church, Shreveport, announces a radio revival, to begin January 24. He will preach every night at nine o'clock for two weeks to those connecting with the Shreveport broadcasting station, 850 kilocycles, and asks for the prayerful cooperation of all Christians.

For the week ending January 9 there were sixteen professions of faith reported by the Department of Practical Activities of the Baptist Bible Institute; 48 dealt with personally, 529 people attending the services, 108 sermons and addresses, 242 Gospels and tracts and Testaments given out.

Read what leading brethren are saying this week about the Baptist Bible Institute. If every pastor in Mississippi will make a frank statement of the situation, taking five minutes on Sunday morning, and pass out envelopes, simply permitting the people to give, there is good reason to believe that the debt can be paid. Just give them a chance.

It is said that there is a missionary grave in Arabia for every soul that has been saved by efforts of missionaries in the past generation.

Brother C. E. Wales, of Blue Mountain, is now representing The Baptist Record in the north-eastern part of the State. He is an acceptable preacher in any pulpit, and a man of noble Christian character. We hope the brethren in those parts will render him all possible assistance for His sake and for the work's sake.

The Seminary in Louisville has recently come into possession of an oil portrait of Charles H. Spurgeon. This was given years ago by the deacons of Metropolitan Tabernacle in London (Spurgeon's old church) to Evangelist D. L. Moody, who was a close friend of Spurgeon while doing evangelistic work in London. Mr. Moody's son recently gave it to the Seminary.

An exchange calls attention to the cry of the liquor barons today that the manufacture of liquor will help those who raise grain, and quotes the statement of Pabst, one of the beer makers in 1917, that less than three quarters of one per cent of the grain in the United States was used in making liquor. This was when Congress was seeking to conserve the grain by forbidding its use in making liquor. A case of Philip Drunk and Philip Sober.

W. A. Sloan, in The Western Recorder, says an Associated Press report brought the information that the Executive Committee of the Southern Baptist Convention, meeting in Nashville in December, appointed a sub-committee to confer with a similar committee of the Northern Baptist Convention about uniting the two bodies. Let's have the whole truth about this business, or know whether there is any truth at all in the report. We understood the Executive Committee had a publicity man. Has he been lost in the mixup?

—BR—

SUNDAY SCHOOL ATTENDANCE JAN. 10, 1932

Jackson, First Church.....	857
Jackson, Calvary Church.....	957
Jackson, Griffith Memorial Church.....	428
Jackson, Davis Memorial Church.....	383
Jackson, Parkway Church.....	210
Jackson, Northside Church.....	84
Clinton Church.....	273
Meridian, First Church.....	694
Offering.....	\$31.83
Columbus, First Church.....	765
Brookhaven, First Church.....	524
McComb, First Church.....	532
Offering.....	\$19.11
Laurel, First Church.....	565
Laurel, West Laurel Church.....	413
Laurel, Second Avenue Church.....	287
Laurel, Wausau Church.....	54
B.Y.P.U. Attendance January 10, 1932	
Jackson, Griffith Memorial Church.....	161
Jackson, Davis Memorial Church.....	161
Columbus, First Church.....	222
Brookhaven, First Church.....	146

APPEAL OF THE BAPTIST BIBLE INSTITUTE

(By J. B. Lawrence, Executive Sec'y.-Treasurer, Home Mission Board)

I notice that Dr. W. W. Hamilton, President of the Baptist Bible Institute, New Orleans, is making an appeal to Southern Baptists for an offering on January 24th to save the Baptist Bible Institute.

He only wants \$48,436.50, and he must have that much to save the Institution.

There is every reason in the world why Southern Baptists should give him this amount of money.

1. B.B.I. is a Kingdom asset of unestimable value. I lived and worked in New Orleans for a number of years and can testify from personal knowledge to the wonderful work done by the Baptist Bible Institute. Baptists have made more progress in New Orleans and the immediate territory since B.B.I. was founded than they had made in the fifty years preceeding. It would be a tragedy to lose this valuable Institution.

2. Baptists have put hundreds of thousands of dollars into this Institution and now have a property easily worth a million dollars or more. It is right in the heart of the city, admirably located, well equipped in buildings of every sort for the work it is doing and in every way an up-to-date physical plant. Shall Southern Baptists let it be sold for a paltry sum less than \$50,000? Wisdom has fled from us if we allow this to happen.

3. New Orleans is the center of the largest mission territory in the Southern Baptist Convention. In this great cosmopolitan city there are thousands of foreigners from every land. B.B.I. is the recruiting camp for workers, and the clinic in which workers are trained for mission work among the foreigners all around the Gulf of Mexico and in Central America. In the years coming on, when Southern Baptists shall again take their stride in mission work, this Institution will be, and in fact it now is, indispensable to our mission work. We must save it for the sake of the work of the future.

4. Southern Baptists should do what Dr. Hamilton is asking them to do because, as I see it, nothing less than this will satisfy our Lord and Saviour, Jesus Christ.

Here is what Dr. Hamilton says: "Deliverance Day (January 24th) observed in your church and others will save B.B.I. It need not be a HIGH PRESSURE COLLECTION. Just tell your people of the need and give them an opportunity to help."

A pastor said to me the other day: "I thank God for an unbroken record in denominational cooperation. I have never allowed a denominational appeal to be made without carrying it to my church. It is for the individual and not for me to decide whether he will give to the cause presented or not. I cannot afford to carry on my shoulders the responsibility for deciding for my people what the Holy Spirit wants them to do. They must decide for themselves. Therefore, I put it up to them and leave it with them, under God, as to what they shall do."

Surely if our people are given a chance to speak through their gifts on January 24th they will be led of the Spirit to answer Dr. Hamilton's appeal by giving the \$50,000 necessary to save this valuable Institution.

Shall we not give the Holy Spirit a chance to speak through our people on January 24th?

—BR—
OBSERVE SUNDAY, JANUARY 24, AS "DELIVERANCE DAY" FOR THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS.

—BR—
Mr. J. A. Thigpen is Treasurer of the Walker-Hanks Memorial Church at Shaw, and he not only keeps his accounts straight, but believes in telling the people all about the financial condition of the church, and where the money goes. We saw his annual statement recently, and no bank has a clearer statement of business. The total receipts for 1931 were \$3,591.16. Of this, \$535 went to the Cooperative Program and \$1,167.09 to the debt on church building. The other half was for pastor's salary and various local items.

THE SALVATION OF CHRISTIAN EDUCATION

—O—

For a season of rest and recuperation we have been away from Woman's College, but in November I was back there to attend a house party given to some high school girls. About one hundred and thirty attended. The campus was beautiful, the buildings well kept and the spirit was the finest I ever saw.

Each visiting girl paid \$1.50 for the three days, 50 cents per day, \$14.00 per month for a school month. That is what each would have paid had she stayed a month.

We put the notices in the papers, and sent a letter to the leaders of girls in the churches. Not one penny was spent in canvassing. We planned for 75 girls. One hundred and thirty girls came. If it is so easy to get these girls, why is the attendance of our schools small?

The reason given me always is, "Because our denominational schools are so expensive." At Woman's College there are a number of places where a girl's college expenses are not more than \$14.00 per month. Besides this, in Dockery Hall the board is \$15.00. Dockery Hall will accommodate 125 girls, many of whom earn their tuition by stenographic and other work.

Several days ago I was talking with a friend of the College, and she happened to mention the daughters of a prominent Baptist family, and I said "Let's get them for Woman's College." She said, "You know they have money—and they are planning to send their girls out of the State. They are looking higher than Woman's College."

I began to ponder that seriously. Woman's College, a standard college with a splendid music department, fine speech-arts work, and just the finest spirit I know anywhere; lovely brick dormitories with adjoining baths for each room, and yet our rich Baptists are looking higher and sending their girls out of the State.

So, friends, where are we? Our friends of ordinary means say, without real investigation, that we are too expensive and out of their reach. Our rich friends, without proper investigation, decide we are beneath their purse and look higher, and yet, the friends who have patronized Woman's College, both rich and poor, have in an amazingly large per cent, received their daughters back to be a credit to the college, their community and a comfort to their families.

I wish every reader of The Record could have attended the wonderfully instructive and inspirational programs of that house party, touching as they did the 200 college girls and 130 visiting girls. When I realized the far-reaching effect of it all, I knew that whatever it had cost, it was worth it.

A Baptist brother said to me, "Many of the brethren feel like I do about the educational campaign, and did not give to it because we believe the schools will not fulfill their mission if they become comfortable and well-fixed."

Does a single thoughtful reader of The Record think we are trying to make the schools rich? We want to make it possible for them to live.

One of the real reasons for the condition of our schools is the uncertainty that has been thrown around them by the uniting and talking of some of our Baptist people. Even a bank finds it difficult to stand, if enough people begin to say it is about to fail.

I was telling an interested friend about the beautiful grounds and buildings and the fine spirit of the Woman's College, and he said, "You seem to have everything except the one essential." May God forgive us if we consider money the one essential in running a Christian school.

The folks who look so lightly on putting the Baptist schools out of business, forget the tremendous good gained by our high school boys and girls who are taught by our own graduates, who could not teach in a single accredited high school in the State were we not prepared to fit them for it.

Also strength comes back to the denomination from having these high school teachers work in the churches of the towns where they teach.

A friend said to me, "My wife is always agin the Catholics. She says they do our cause harm,

but I say they can't do our cause half the harm that our own indifferent members are doing us." We, as self-centered, uninformed Baptists, are the ones that are about to let slip the one thing that is the feeder to all our other enterprises.—Yes, even evangelism, and foreign missions.

If we cease to train our leaders, who will train them for us?
—Mrs. J. L. Johnson.

—BR—

SAVE THE BAPTIST BIBLE INSTITUTE

—O—

Few of our people realize the gravity of the situation with our Baptist Bible Institute, and few realize the importance of this great school to all our work in New Orleans and along the Gulf Coast. The readers of The Baptist Record are familiar with the emergency appeal now being made to save B.B.I. and with the amount of money that must be in hand to meet maturing obligation February 1st. But, I wonder if any of us really understand the perilous situation we confront.

We must remember that the time has come when The Baptist Bible Institute must have \$48,436.50 by February 1st or default. We cannot afford to default. We would lose our good name in New Orleans, we would lose property valued at many times what it would bring under the hammer, and we would lose a great missionary force and fail in a great missionary opportunity. We must not fail. But we must all do something about it or we will fail. It would be an easy matter for Southern Baptists to meet this emergency, pay these maturing obligations and nobody feel the amount they have given. But, if we refuse to do anything because we cannot do much, then a few will bear the burden and a few can't win.

I am a contender for cooperation and the Cooperative Program, but we can't depend upon the Cooperative Program to meet this emergency and nothing can be as important in January as saving the Baptist Bible Institute. —A. F. Crittendon.

—BR—

WHEN WILL IT END?

—O—

(By L. E. Hall, Hattiesburg, Miss.)

Almost every day I am asked by some friends, "When will the present depression end." To this question I can only say that I don't know. There are causes for it, and it will continue until the causes are removed.

There is a fact that but few people seem to understand, and that is that the distressing conditions are world-wide. They are much worse in most countries than they are in our own.

There is an influence which is being felt throughout the world that will bring ruin to every nation under the sun if it is not checked or counteracted. It is Russianism. The people of Russia went crazy about liberty and got drunk on tyranny. Russianism is a cancer on the breast of the world's civilization and it is eating its way into the vitals of every country on the earth. It has no God and doesn't want any. One of the greatest causes of our trouble is in the fact that the whole world of mankind seems to be traveling in the same direction. We want less cotton and more corn. That is true, but we want less infidelity and more of that faith which works by love and purifies the heart. Nineteen hundred and thirty-one has gone with a past. Let us forget the things that are behind and reaching forth unto those which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus.

It is my purpose, the Lord willing, to write some very plain things and to preach them, as I may have opportunity, during the coming year, if my life is spared. I shall do this in the spirit of my Master. In closing this brief article, I want to say that if Jesus was on this earth, and preached as He did when He was here, I don't believe that there is a church in Mississippi that would retain Him in its membership. But more about this in the near future, the Lord willing.

—BR—

The Baptist Sunday School Board has just issued a book in which Mississippi Baptists ought to be greatly interested. It is a biography of Dr. Landrum P. Leavell, by his brother, Dr. Roland Q. Leavell. It has the title of "An Unshamed Workman."

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Housetop and Inner Chamber

It is said that not a negative vote was cast in the recent Florida Baptist Convention.

W. Q. Maer, who has spent seven years as missionary in Chile, has accepted a call to the church at Dyersburg, Tenn.

The Editor and all at Baptist Headquarters in Jackson are grateful for the many expressions of good will which came during the Christmas holidays.

The slogan of evolution is "the survival of the fittest." In this it is the utter antithesis of Christianity, whose motto is the triumph of the weak. "God has chosen the weak things of the world that He might put to shame the things that are strong."

Dr. W. A. Hewitt last week began his fifteenth year as pastor of First Church in Jackson. It is one of the largest and strongest churches in the Southern Baptist Convention. They have a membership of about 3,000. In the past few years a half million dollar church house has been erected.

There was some discussion among Northern Baptists recently about changing the place of meeting of their next Convention from San Francisco, or omitting it altogether to save expense. But it is now definitely settled that they go to San Francisco for 1932 and Dr. C. O. Johnson, of St. Louis, is Chairman of the Program Committee.

A pastor in the southern part of the State sees that his people all get The Baptist Record. Some of them he pays for himself. He said in a recent letter: "My people are growing in their appreciation of it. Many of them do not get to church very often, and The Baptist Record is their only source of spiritual food and information." This brother really prays for the paper and the Editor.

Whatever else you may need in 1932 you will certainly need your religion, for these are testing times for all. It is certainly not a good start when one discontinues his religious paper and keeps right on with the secular. Occasionally we hear of some man who says he didn't go to church last Sunday because he was so worried. That's too much like getting into a vacuum that you may breathe more easily.

A valued subscriber among our foreign missionaries writes that he gets six of our State papers and is impressed that "the State papers are mighty short on information and propaganda on the major end of the program—that of missions." We know of no better people to give this information than the missionaries themselves, and are delighted to have good news from them. We are constantly surprised that more brethren at home and abroad do not value publicity.

It is said that some things a cow feeds on are so hard to digest that it takes all the strength of the animal to do the work of digestion, and nothing is left to build flesh and bone. We have seen some big, green sticks of wood put on the fire and it took all the heat to consume the log, and none was left for one sitting by the fire. It may be that some things in a sermon require so much nervous energy to understand and digest that the hearer goes back home with a headache.

The Biblical Recorder of North Carolina has an able editorial on Subsidized Athletics, in which charges are made that many colleges or their alumni are contrary to their own rules and pledges paying players for their athletic teams and thus commercializing college athletics. Reports are constantly coming to us of such practices in these parts. And it is so well known that in some cases no secret is made of it, and some are advocating a change in the rules to conform to the practice of the colleges.

J. R. Smallwood goes from Dallas, Texas, to be pastor at Waurika, Okla.

North Carolina Baptists have seven colleges, three of them are four-year colleges and four are junior colleges.

Editor E. D. Solomon assisted in a revival meeting in Franklin St. Church of Jacksonville, Fla. There were 54 additions, 46 of them by baptism.

Dr. R. A. Kimbrough, of Charleston, has been visiting his children in Pennsylvania. He is ready for service in Mississippi and well qualified for it.

Birmingham, Alabama, celebrated its sixtieth year as a city in December. In sixty years it has grown from nothing to nearly a quarter of a million.

An exchange says that Signor Grandi, who recently visited America as the representative of the Italian government, drinks no intoxicating liquor at home or abroad.

The Alabama brethren announce that henceforth all moneys will be forwarded to Southwide objects, or to the Executive Committee for Southwide objects in full on the tenth of each month.

Rev. John Lake, missionary in China, who has done and is doing a great work for lepers in that country, will sail for America in February. But he works hard, whatever side of the world he is on.

Dr. W. J. McGlothlin and Mr. Mattison B. Jones, Presidents of the Southern and Northern Baptist Conventions, are making a two week's speaking trip in the interest of the denominational program through a large part of the Northern Baptist territory, going the rounds from Michigan to Massachusetts and down to Washington City.

Miss Juliette Mather, Young People's Secretary of the Southern W. M. U., writes us that the twenty-fifth anniversary of the Young Woman's Auxiliary will be celebrated by a broadcast from the Shreveport Radio on February 11, from 7:45 to 9 o'clock p.m. Mrs. W. J. Cox, of Memphis, President of the Southern W.M.U., will speak as will several other ladies. The station is KWKH, operating on 850 kilocycles.

Julius Rosenwald died at his home in Chicago January 6. He was of Jewish race, and by his genius built up a great business and accumulated a fortune. But better than these, he was a great philanthropist, giving away millions for education and art. He was a trustee of the University of Chicago, to which school he gave liberally. He was better known in our part of the country for his gifts to the building of negro schools, a charity wise, timely and magnanimous. He was for many years head of the large mail order house of Sears, Roebuck & Co.

We saved the Christmas card sent to many friends by Dr. Geo. W. Truett to read at a time when the mind could be more calm with leisure, and our soul warmed as we read it. None but a spirit with deep experience with the Invisible and constant chastening by contact with the visible could write or speak as he does. None but one who lives with God and loves His fellowmen could give expression to thoughts and desires so chastened and full of genuine sympathy. Thank God for spiritual leadership like this. It is a long and interesting testimony of good will he sends out, from which we can quote only a line: "May we now faithfully recognize that no conditions should be willingly tolerated which create an underprivileged class, or exploit any group for the advantage of another, or that magnify profit seeking above the highest motive of service. Let us ask that we may know the daily miracle of doing the impossible."

REMEMBER, JANUARY IS "SAVE B.B.I. MONTH."

The Board of Trustees and the Superintendent of the Baptist Hospital at Alexandria, La., have all resigned.

Dr. Underwood, State Health Officer, says the cost in Mississippi of sickness and death from preventable diseases decreased from \$21,496,500 in 1920 to \$15,300,000 in 1930.

Sunday, February 7, is "Catch-Up Day" with Alabama Baptists. They ask for an extra offering of at least fifty cents from every Baptist in the State to pay off all their debts.

Editor F. W. Tinnin, of Louisiana, notified the brethren that due to reduction in the income of the paper he will not be able to supply for pastors except when his expenses are paid.

Starting thirteen years ago with a congregation of one man, eight women and twenty children, the Exchange Avenue Church in Oklahoma City now has a membership of over 1,500 and property valued at \$120,000. Hale V. Davis has been pastor all the years.

A beloved friend of the writer told the joke of a negro boy who presented himself to the manager of a restaurant and made his application for a position in this wise: Scratching himself vigorously while speaking, he said, "Don't you want a nice, clean man to wait on the table?" Have you ever thought that might be the way some of us are offering our services to the Lord? Anyway, he says, "Wash you; make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow."

"This is my block." These words I heard as I passed along the street in the city. "I turned to see the voice" of the one who thus spoke, for it was a block in the heart of the city, and anyone who owned that block must be independently rich. What was my surprise to see a woman rather poorly dressed and giving proof of anything but wealth. A few words more from her to the person she was addressing made me understand that she was a "newsboy." She was selling the daily paper and this block was her territory. Somehow it started me to thinking. Who owns all this city property, or these fields in the country? You say the man who pays taxes on them. To be sure, he has the worry of it and the expense of its upkeep. But who is getting the benefit of it? Who is getting the pleasure of their use? Well, it's not always the man who pays the taxes on the property. And somehow that passage of scripture started to singing itself in my heart: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Can anybody be richer than that?

—BR—

"YOU WILL BE OURS"

(By W. W. Hamilton, B.B.I., New Orleans, La.)

"Just five more payments, darling, and you will be ours." The young mother and father are thus quoted, as they joyously look into the face of the precious baby which has come into their home.

The baby in our Southern Baptist family is the Bible Institute, and we are happily looking forward to the time when we can say that every bond has been paid and the property has on it no further debt.

Just five more payments and the Baptist Bible Institute will be ours. The bonded indebtedness has been reduced from \$300,000.00 to \$200,000.00. The \$30,000.00 due the first of February will bring the amount down to \$170,000.00, and then in "five more payments" Baptists of the South can rejoice that this great missionary and training school is free from debt.

Help us bring this to pass by making January "SAVE B.B.I. MONTH" and January 24 "DELIVERANCE DAY." The debt is decreasing and the interest is decreasing. We must not fail with victory in sight.

Editorials

WHAT IS REQUIRED?

Paul speaks of himself as a steward of the mystery of the Gospel. In this he was only representative of the position which all other Christians hold. The Bible teaches that we are all God's stewards, that we have been entrusted with the interests of His kingdom, that He has entrusted them into our hands, that we represent Him, that our business in the world is to see to it that His purpose in the Gospel is carried out, that His plan is adhered to, and that His aim is not lost sight of.

This is as much true of the man in the bank or the man behind the plow, or the lawyer in his office or in the court house, as it is true of the preacher in the pulpit. The responsibility is the same in every case and the aim is the same in all, to give the Gospel a chance at every man in the world, and to give every man in the world a chance at the Gospel. It means that every member of the human race may have his full opportunities under the Gospel of Christ. And the responsibility is on every child of God that this should be done, and until it is done. There is no exception to it and no escape from it. It is not the business of a few, nor of a certain class or group. There is no such thing as a "clergy" in the Gospel of Christ, that does not include every child of God. That word which with some spells special privilege or special responsibility, means simply "inheritance," and God's inheritance is not confined to the preachers. Paul prays for the Ephesians that they may know what is the riches of the glory of God's inheritance in the saints.

But what we are now thinking about is what Paul says is "required in stewards." He says that it is required in stewards that a man be found faithful. That is the one quality that makes him fit for the position, and the one quality by which his work will be judged, that he be found faithful. Of course, Paul, does not have money in mind when he here speaks of stewards, but he has more than that, for he is speaking of the life business of making known the Gospel. This is our stewardship. Money and all other things are subsidiary. They are involved in the stewardship, but they are simply instruments by which the stewardship is fulfilled. If money is a medium of exchange when material things are involved, so it is also a medium by which the Gospel is made available to those who are without it. In this way money has to do with stewardship. The right or wrong use of it is an index of the character of our stewardship.

Again let it be said the one quality necessary is faithfulness. First of all this means loyalty to Him who put us into this position. We are never to forget that our business is to be true to His interests. We are His servants. We are working, not for ourselves, but for Him. All that we have has been committed to us to be used for his interest. Loyalty to the person of Jesus Christ is the first requisite in a Christian. This is the sum and substance of Christianity. To own Him as Lord and to trust ourselves to Him as the risen King, this is the whole duty of a Christian.

One who has come to recognize that the tenth is the Lord's has made a good start, he has gotten as far as the Jews of 3,500 years ago. But a Christian is one who recognizes Jesus as Lord of all. Not one who simply says "Lord, Lord," however unctiously and stentoriously, but one who accepts all the consequences of this relationship. A good steward is one who is loyal to Jesus Christ as Lord of all; who is faithful to Him.

Faithfulness to Him involves faithful use of that which is His, honest application of it to the purposes for which we were called and employed, faithful accounting of ourselves and of whatever is committed to us. No man is faithful to Jesus Christ, who is careless or thoughtless in the use of anything entrusted to him. In dealing with the Lord Jesus and serving Him as stewards of the Gospel, there must be no loose ends of time or any penny unaccounted for. God's books are going to balance, and everything is accounted for

and the record will be clean. And He is dealing with you and me. The only question we will have to answer is whether we have been faithful.

RASKOB'S LATEST

The daily papers of January 6th carried the message of Mr. John Jacob Raskob, Chairman of the Democratic National Committee to the world as to his attitude in the present wet and dry issue. It can never be forgotten that Mr. Raskob announced nearly four years ago that he accepted his present political position to help Al. Smith rid the country of the "damnable Prohibition law." People remembering this will be slow to accept at its face value the recent statement that he does not wish to commit his party to either side in the present wet and dry controversy.

Even if one should be able to forget all his past record and statements, it is impossible to avoid passing judgment on his present attitude and latest pronouncement as an effort to change the Constitution of the United States in the interest of liquor business. Certainly he proposes to change the Constitution, and as certainly he proposes to do it in the interest of those who want liquor. There can be no other conclusion to anybody who reads his statement.

Notice also that he proposes such a change in the Constitution as permits any State not wishing to be bound by the present provision of the Constitution to operate independently of it. Which means only one thing, that some States of the Union have one Federal Constitution and other States have a different fundamental law; or that some States are bound by the Federal Constitution while others are permitted to ignore it. This is a way of legalizing nullification. There have been a few people in our history who have advocated nullification by any State of any Constitutional provision which this State did not like. But it has never made any headway and has been generally repudiated. Criminals have always practiced nullification, but here comes one who proposes to legalize nullification, that is, to make lawlessness lawful. This is just the underlying anarchism of our times, finding a voice and an advocate in supposedly high places.

Mr. Raskob also says this is not a political question and should be taken out of politics. If he believes it a non-political question, why does he, the preeminent politician, not let it alone? And why did he ever join a political party and become its exponent and wish to be its spokesman for the one sole purpose of dealing with the question of Prohibition?

The whole paper only shows how blind a man may become to facts and reason when he sets out to accomplish an evil purpose, the destruction of morals. He complains that nobody paid any attention to any part of his previous deliverance except that part which dealt with Prohibition; and then proceeds to deal with this question almost exclusively. He believes the party should be neither wet nor dry and yet he went into it to make it wet and now wants it to work for changing the dry amendment. He urges that the matter be left to the individual State to handle, and then speaks of the "deplorable conditions which existed under the old saloon system." He says the whole thing should be taken out of politics and yet says it is folly to think we can avoid the problem. Think of having an amendment to the Constitution and then leaving it optional whether a State should accept it.

The announcement a few days ago by the German Chancellor that Germany cannot continue to pay reparations is apt to bring things to a show down all over the world. We are approaching a crisis in world conditions, and we had just as well get ready for a changed order of things. The German Chancellor is probably telling the literal truth, and the rest of the world had just as well recognize it. We have talked about the moral and spiritual aftermath of the War, and it has been evident and bad enough to please the devil. Now we have come to the inevitable financial aftermath. The end of the present order seems near. Whether we shall now have a new order or the end of all things.—It won't be long now.

BAPTIST BIBLE INSTITUTE

I am greatly concerned that this great missionary and educational institution shall be saved. It has already wrought wonders for our denomination in New Orleans; its valuable service, however, is not limited to New Orleans, but is also Statewide, southwide, worldwide.

I hope that thousands of Baptists, even to the extent of sacrifice, will make some contribution on or before January 24, to assist in meeting the pressing obligations that fall due February 1. Although it will mean self-denial, I hope to have a share in this worthy effort.

—J. T. Henderson, Gen. Sec.
Baptist Brotherhood of the South.

Dr. J. L. Johnson writes that practically everybody was back on the campus of Mississippi Woman's College after Christmas.

Pastor J. J. Mayfield says Dr. H. L. Martin made a fine impression in the church at Canton and before the High School, when he made them a visit, speaking on Christian Education.

The Foreign Mission Board reports receipts from May 1 to January first as totaling \$339,748.81 as compared with \$391,984.95 for the same period the year before. Of these receipts about one-third were from designated gifts and two-thirds received through the Cooperative Program. The designated gifts were more than the year before, while the program receipts were seventy thousand less.

President M. P. L. Berry, of Hillman College, says that every young lady in attendance at the college before Christmas returned after the holidays, not one missing. He believes he has the finest group he has ever had.

In response to the Pope's encyclical, inviting all the protestant communions to unite with the Catholic Church, a Methodist Bishop invites the Pope to unite with the Methodists. We protest against his being received into any Baptist church unless he gives evidence of repentance and asks for baptism in the usual way.

Pastor L. B. Golden has been with the Seventh Street Church in Memphis for sixteen months. In this time 234 have been received into the church, the large majority of them by baptism. The Sunday school and B.Y.P.U. are growing. One-half of the members are tithers, and more are giving to all denominational causes than ever before.

We published recently in The Baptist Record that according to the report made to the recent State Convention, there were only 49 (forty-nine) baptisms by pastors whose salaries were partly paid out of mission funds in Mississippi. We were greatly surprised at these figures and hoped for correction. Now we are told that Brother L. T. Grantham, of Burnside, one of our missionary pastors, himself baptized over 200 last year.

One of our missionary pastors had a trying experience recently that resulted happily. He was preaching as pastor of a church whose members had been trained not to subscribe anything to any cause and to believe that it was wrong for the preacher to ask a salary. He had been for a year among them and had taught them the way of the Lord more perfectly. The first year a small part of the church membership agreed to pay him for his services. At the beginning of the new year an effort was made to put on the Every-Member Canvass, and resistance was encountered. A former pastor, still a member of this church, opposed the plan and spoke openly against it. Both men were sincere and held in esteem by the brethren. Bibles were brought. The pastor preached from the Bible to show the people their duty to give. The former pastor opened his Bible and fought against any pledging to pay. It was all done in good faith and in good spirit. The people listened and some of them took part. At last the former pastor walked to the pulpit and put his arm around the present pastor, and said, "Brother, I am with you, and I am going to stand by you." And the Every-Member Canvass was put on.

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DIVERTING FUNDS

If reports which come in are true, a number of church treasurers would be sent to the penitentiary if penalties visited upon those in business affairs should be meted out. Frequently complaint is made that church treasurers who have been instructed to send a certain percentage of monthly contributions to the State Board do not carry out the orders of the church, that all funds are used for local purposes. Were the secretaries of our boards to fail to comply with the request of the churches as these treasurers fail to comply with similar requests, a war of protests would immediately follow, and justly so. Were those entrusted with the finances of the business world to so divert funds, they would land in the penitentiary. But it would be no worse for the board employees and those employed in business to divert funds than it is for church treasurers to divert them, thus failing to carry out the wishes of the donors.

All are aware of the fact that much complaint is made in civic affairs, in commercial institutions, because employees are unfaithful to their trust. Many have seemed to forget that they are trustees, that they are stewards. They use the funds committed to their trust as if they belong to them. In the light of the statements given by the Saviour, this should not be a surprise, for He said the Church is the light of the world. But if the churches set the example by diverting funds, no one should be surprised when the business world follows. We do well to remember in this connection the words of the Saviour when He said: "If the light that is in thee be darkness, how great is that darkness?" If the churches whose duty it is to furnish the light set the example, how great the darkness. If the writer interprets the Saviour's meaning, it is that a dishonest course on the part of a disciple of Christ, or of a group of disciples, is, if there be any difference, a great crime and less excusable when practiced by a disciple, or a group of disciples, than when practiced by those who make no claim to righteousness.

—R. B. Gunter.

—BR—

THE BAPTIST BIBLE INSTITUTE

(By W. A. Sullivan)

It was a recent privilege to the writer to spend two days at the Baptist Bible Institute. Several things deeply impressed the visitor.

1. **The fine spiritual atmosphere.** One cannot but feel it on the campus, in the class room, in the chapel worship, in the prayer meeting, by personal contacts—everywhere.

2. **The continuous, intensive work.** From early morning till late at night they are busy—all of them—as a hive of bees. In the office of the Business Manager, Mr. N. T. Tull, whom Mississippians remember so well, was working late into the night mailing out information concerning the Institute all over the territory of the Southern Baptist Convention. We were standing by a pile of several thousand letters ready for the mail when Mr. Tull wistfully said: "If the pastors would only read those letters!"

3. **The joyful spirit of self-denial.** President Hamilton, along with several members of the faculty, has pledged his salary for January to help save the Institute for Southern Baptists and for the Cause of Christ. In the dining room I heard about recent "meatless days" in order that the Institute might be saved.

It is not the purpose of this brief article to go into detail as to the critical financial straits into which the Institute finds itself. Surely Southern Baptists will not forsake Dr. Hamilton and his self-denying, consecrated faculty now. If 25% of the constituency of the Southern Baptist Convention would give one dime each during January, the amount would be \$100,000.00. And that is a mere pittance. But it would save the Institute.

May God raise up friends for the Institute. Brother pastor, read dear Brother Tull's letter. The Institute is ours. Those who are giving their lives at the school are giving all they have. Without doubt the Institute is located at the strategic center of all the territory of Southern Baptist work. Let us not turn a deaf ear and an unsym-

pathetic heart to appeal that comes now. Many of us, the writer included, know that our local problems are crushing. Yet one confidently believes that if every pastor in our Convention would inform himself as to conditions at the Institute, place that information before his congregation, and sympathetically invite free will contribution to the Institute on "DELIVERANCE DAY," January 24, the school would be saved. May God help us to do it.

—BR—

APPEAL FROM NEW ORLEANS PASTORS

(By J. W. Dickens, President Pastors' Conference)

As pastors in New Orleans, we are in close touch with the Baptist Bible Institute and believe that we are under obligation to our fellow-pastors to acquaint them with our interest in and attitude toward the special appeal for funds in January for B.B.I.

So insistent are the creditors of the Institute that the \$48,436.50 due on the property February 1 shall be paid on that date, that the Executive Committee of the Southern Baptist Convention, in a specially called session in December, expressed its approval of the Institute's special appeal in January as being an "absolute necessity."

Our churches here, like yours, have just completed or they are about to complete, their Every-Member Canvass, and we, like you, have our problem of the unemployed and some of our members must have assistance. In addition to all of this the calls to help the poor and needy in New Orleans were never so many and so insistent as this winter. But along with these, our own church expenses and denominational causes, we propose to find a way and make a place for a special offering in January for the Bible Institute, and we invite you, and through you the pastors of your Conference and Association to join us in presenting the Institute's appeal to the churches.

Through the faculty and students of the Baptist Bible Institute, Southern Baptists broadcast the Gospel every week in several different languages to the peoples of the world in this great cosmopolitan city. Citizens and residents, transients and tourists, from every State in the union and from more than twenty foreign countries make up the population of this "City of Nations." But if we save this great training school and keep vocal this world-mission station, we must rally now to its support and furnish immediately the funds required. This amount can be secured gladly and gloriously in several different ways so as to be an aid and blessing to every other phase of our work.

1. If President Hamilton and other members of the Institute faculty, alumni and student pastors are willing to give all they make or receive during January to B.B.I. to apply on this debt, there ought to be many of us preachers who would give our salary for one week or one day of January for this cause and also urge our members to do likewise.

2. If a few thousand of us would be willing to do without one meal for a day or do without meat for a few days in January and give the price of the same, the required sum could be raised.

3. If 16,000 Southern Baptist preachers would give \$3.00 each we would provide the needed amount. Or, if 20,000 Sunday School Superintendents, either personally or through their Sunday schools, would raise and send in \$2.50 each that would suffice. Or, if the good women of our churches should set their hearts to do it, they could easily raise this amount in their missionary societies any week in January that they would agree upon.

Surely then, with all of us—preachers, laymen and women, churches, Sunday schools and Missionary Societies—cooperating, the raising in January of this small sum, should be a simple, delightful and easy task.

—BR—

J. E. Trice and wife have resigned as superintendents of the Baptist Orphanage in Florida after twenty years' service.

—BR—

Paul said that the weapons of his warfare were not carnal. He would never have depended on entertaining people or amusing them in order to get them in reach of the Gospel.

EDUCATIONAL PARAGRAPHS

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The fine work of many of our County Chairmen in the November Educational Cash Campaign cannot be too highly commended and is greatly appreciated, not only by the Education Commission and its Secretary, but by all who are interested in the work of our denomination. A number of these Chairmen put their very best unreservedly into the Campaign and the majority of them have refused to accept any reimbursement for the expense incurred in their work. Had this same sacrificial spirit prevailed among our people generally, even the "depression" could not have prevented our reaching the goal which had been set.

While the situation confronting our Education work is truly critical, it is by no means hopeless; and each pastor, each Mississippi Baptist, can assist in meeting the crisis by aiding the Commission in the sale of its remaining bonds. Some \$90,000.00 of these are still unsold and they are now being offered by the Commission at 95. It should be emphasized that these bonds bear interest at 6 per cent, payable semi-annually and that this interest has always been paid promptly when due. Any reader of this paragraph who may happen to have any money to invest or to know of others who could be interested in such an investment, will render a distinct service to our Education work by writing the Secretary of the Commission, Baptist Building, Jackson.

The November Campaign has impressed us more deeply than ever with the necessity for a "re-selling" of Christian Education to the rank and file of our Mississippi Baptists. With this in view the Secretary is arranging to visit as many churches and high schools as possible within the next few months to enlist, not only our older people, but our girls and boys as well, in our Christian Education program. This cannot all be done at once, to be sure; but the Secretary does hope to reach each section of the State with his addresses and has already, through the cooperation of a number of pastors, made engagements for a large number of such visits. He hopes as far as possible to speak to at least three churches each Sunday, following this up with visits to high schools during the week, and will be glad to hear from any of the brethren who might like to arrange for such visits.

The proposal of Pastor H. R. Holcomb at the recent meeting of the Convention Board, that each pastor in Mississippi contribute the proceeds of one revival meeting within the next few months to the work of the Education Commission, and that each layman cooperate by giving an equivalent amount, seemed to strike a responsive chord in the hearts of all the brethren. The suggestion was a most timely one and cannot fail to result in good. Brethren H. R. Holcomb, W. W. Kyzar and M. P. L. Love were appointed by the Board as a Committee to secure the largest cooperation possible in this plan and we bespeak for this committee a most cordial response. Of course, the Secretary of the Commission will be delighted to cooperate in every possible way.

A number of brethren recently have inquired if the Secretary of the Commission would be able to give any time to evangelistic work and it is a pleasure to state in reply that, by agreement with the Commission, the Secretary will be glad to assist in as many meetings as the demands of his work will permit. He has already made such an engagement for the last two weeks of March and will no doubt be in position to give much time to such work during the summer while the schools are taking their vacation. He has always found a great blessing in aiding in revival meetings and would be unwilling even to think of giving it up.

—H. L. Martin.

—BR—

SOUTHERN BAPTISTS: \$48,436.50 will prevent default February 1. Please send a gift, take an offering, observe "Deliverance Day" Sunday, January 24.—W. W. Hamilton, President, Baptist Bible Institute, New Orleans.

—BR—

Mr. James H. Felts, Editor of the Illinois Baptist, is recovering from a prolonged illness. We hope for him complete restoration.

USING OUR BAPTIST YOUTH IN CHURCH AND DENOMINATIONAL LIFE

(By J. D. Franks)

"Use them or lose them" is a truism that has almost become trite. But, like many other self-evident facts, it hasn't fully found its way into the working philosophy of the churches.

Of all groups which make up our church constituency, the student group will most vitally affect its future. From the students will come, in the main, our future leaders. It has always been so; it will continue to be so. We can ill afford to neglect them. It would be tragic to lose them.

If we would develop a line of succession in our Baptist leadership that shall be able to build, without wrecking, on the foundations laid by their fathers, one that shall carry on sympathetically and with understanding, we must work into our leadership forces all along our best youth material. A healthy church and denominational life evinces at once the stimulating courage of youth and the stabilizing conservatism of maturity. But such a soundness of life is the product of youth and maturity working together, hand in hand, with no disposition upon the part of either to ignore or lord it over the other.

The revelation of God's redemptive plan, as found in the Scriptures, is a progressive revelation. The working out of God's redemptive purpose for the race, as found in our experience, is a progressive operation. Each generation has new conditions to face out of which new kingdom problems arise. These problems must be worked out in the light of their nature and their needs. A correct solution may call for a change in methods of attack. In order to save the best results of what has gone before and be able to build upon them, any necessary changes should be effected gradually and cautiously, with the changing demands. We should not wait for changes to be forced upon us in a cataclysmic order, with volcanic upheavals and eruptions. Such changes are always accompanied by deadly destruction and irretrievable losses. They can be averted only by constantly fusing new blood into the leadership of the churches.

If devout young men, students, like Martin Luther, had been brought into the counsels of the Catholic church continuously during its history and had been allowed and encouraged to exercise free rein in their thinking concerning the welfare of the church, the Reformation might not have come in the form of a bloody schism, but the whole body of the Roman church might have been saved to evangelical Christianity. Going back a little farther, if the churches of the first three centuries had remained close to the heart of their devout youth, giving youth an influential voice in the direction of their affairs, there would likely never have been an ecclesiastical hierarchy in need of reformation. It is significant that the Head of the church Himself gathered around Him young men, the Apostles, into whose hands He committed the destiny of His church. Some of these were scarcely more than beardless youths, He Himself being only about thirty.

Baptists, while they swing to the opposite extreme from Catholic sacerdotalism and sacramentalism, yet they are not immune to the arresting, sometimes paralyzing, influence of worn-out methods which they have come to regard, with a sort of semi-worship, as inherently efficacious. If the church is an organism, as we claim, then the new blood which pulsates through the arteries of its new life is needed, that new buds and branches may come out, blossom and grow normally and that the bark and old leaves of former and out-grown periods may fall in their proper course to enrich the soil for the body's further increase. Neglect the infusion of this new blood into the body and decayed branches and faulty fruit will result.

Not only the local churches, but the boards and agencies of the denomination must be kept close to its young life if they would continue uninterruptedly to serve the needs of the times in which they are functioning. This would necessitate a continuous flow of new life, young life, into the personnel of these agencies. Some system should

be worked out by the denomination by which this could be effected. Infallible wisdom is not lodged in any particular group of workmen in the Kingdom, nor is it necessarily the outgrowth of experience in a long tenure of service in a given line of work. We do well here to heed the Scriptural axiom: "In the multitude of counsellors there is wisdom."

In the International Baptist Young People's Conference which met in Prague, Czecho-Slovakia, last summer, one subject which provoked general and serious discussion among these fine young Baptists from more than twenty nations was "Youth's Place and Participation in the Program of the Local Churches and of the Denomination." These young people were not asking for a controlling voice in the affairs of the churches or of the denomination; they were simply asking for an outlet through their churches and denomination by which they might express in terms of service the Christian love, faith, courage and zeal which the Holy Spirit had provoked in their youthful, regenerated hearts. It was the cry of love in the soul of romantic youth to manifest itself. So serious did they regard this matter that they incorporated in their conference findings the following recommendation: "We find conclusive manifestations of a wide-spread restlessness of the young people at this conference and by reports from those whom they represent, for more intimate knowledge of the program and progress of their own denomination. We witness also their desire for a more felicitous harmony between themselves and the more mature constituency of the churches and of the denomination. We dare to suggest, therefore, that the various conventions, associations, committees, boards, etc., throughout the world consider and, where practical, utilize upon such boards, committees, etc., at least small numbers of distinctly young people for the promotion of the local, State-wide and world-wide Baptist endeavors. We recommend also that in local Baptist churches the worthy members of the oncoming generation be more generally utilized in sharing the responsibility of the work of the church."

That recommendation simply means that the Baptist young people of the world want an opportunity to express their interest in Kingdom affairs by the assumption through regular Baptist channels of definite responsibilities in Kingdom work. Young people, who have been genuinely born from above, will not long be content to be mere receptacles to receive whatever the mother church has to offer them. The fact is, they have received already from Him more than they can well contain. They want the privilege of offering something themselves. It is the mother church's chief opportunity to give them that privilege and to show them how they may use it.

A worldly-minded man gave as his reason for preferring the Baptist church that "Baptists simply dipped and were done with it." Unfortunately that tells the story of too many Baptist churches in their attitude toward their young converts. This is what many churches seem to say to their young members: "Here's what we have to offer. take it or leave it. Come and get it if you want it, and as it is, without additions or subtractions. Later on we may call you into the counsels of the church, but not until you have become confirmed in our way of thinking and of doing things. We dare not risk you now with any voice or authority in the church. The characteristic elacidity and adjustability of your youth might bring about some changes which we do not desire."

The Oxford Movement in England is a movement among young Christians which threatens to depopulate the State church of its young people. This movement originated with some devout students at Oxford, who were seeking a spiritual Christianity. They failed to find this in the churches. Since they had no voice in the churches, the only recourse left to them was to seek it elsewhere. This they have done and are doing until all the churches of England, irrespective of creed, have felt the sting of their rebuke and have become alarmed at the permanent loss which threatens them. The pungent axiom recurs: "Use them or lose them."

But someone may say: "We are using them."

In a way we are. In our Sunday schools, B.Y.P.U. and W.M.S. auxiliaries we are using our young people. But these are organizations of the church, with their programs of service already planned and printed by the church. They are strictly graded, and all our young people are asked to do is to go to their proper age-grade groups and follow the program outlined for them in the literature placed in their hands. They have had no voice in the making of the program, and they are not expected to deviate from what is suggested therein. So far as our youth is concerned it is a "hand-me-down" program designed to turn out a standardized Baptist product.

How may we use our young people? (When I refer to "our young people" I mean those who have reached their latter "teens" and are under thirty). I dare to suggest here some ways of using them.

In the local churches, let them be used on committees—all committees of the church—the budget committee, the finance committee, canvassing committees of all kinds, committee on the upkeep of church properties, building committees, music committees, committee on pulpit supply, etc., etc. Use them as ushers, and keep the board of deacons constantly rejuvenated by often repeated transfusions of young blood. If the church is to be kept walking by faith, facing a program that requires Christian courage and heroism, it must be kept close to the warm hearts of not too cautious youth.

In the denominational work—associational, Statewide and Southwide—young people should be used freely. At least a third of the personnel of every committee, board or agency of the denomination should be made up of young people not over thirty years of age. They should be used on convention programs, not only to conduct devotionals but to deliver key-note addresses. So unvaried have been the programs of our denominational assemblies that one could almost write up in advance a complete report of the proceedings, giving the names of the speakers and much of what they say, and he could use a picture of the stage setting ten years old to accompany his report with little likelihood of anyone's discovering the substitution.

We should use our young people in the promotional work of the denomination. The Baptist students of Mississippi have demonstrated that they can organize their forces effectively and, with little noise and no overhead expense, carry a program of information and inspiration concerning our denominational work into practically every Baptist church in the State. Last summer they went into twelve hundred Baptist churches in Mississippi with a vital message concerning our Cooperative Program. Visualize, reader, if you can, what it would mean if our Baptist college students all over the South, of whom there are about 100,000, under their own consecrated leadership, would put on a similar program among the churches in every State every year. Not only would the churches themselves be greatly stimulated, but potential denominational leaders would be discovered and developed. Again let the aphorism be repeated, "Use them or lose them."

MUSINGS OF A CHUMP

—O—

Most of my friends call me a very brotherly, sympathetic, tender-hearted man. That's correct, too! I actually worked hard to get this reputation and I study very carefully to maintain it. You see, it is like this: I am a very important and busy man, so I must conserve my time. When an important man—the Mayor, a distinguished Judge or other outstanding man—is ill or has a sorrow, I call in person to see him. But when a semi-prominent man has a sorrow, I write him a note. Then I keep a list of ordinary men that I call by phone. But I never so much as think of entering their homes. You know, the sun sustains his supremacy in the heavens and shines on all others. That's my idea, don't you know!

Yours truly, —A. Chump.

—BR—

Lots of people are not listening when you talk to them; they are thinking of what they are going to say when you get through.

RUSSIAN BAPTISTS IN BESSARABIA

(By Everett Gill, Euporean Representative)

Last October the Bessarabian Baptists held their annual meeting at Chisinau. The Province of Bessarabia, taken over by Rumania at the close of the War, is separated from Russia by the Dniester river. During the sessions of the Convention a Baptist missionary told me of witnessing the arrest of numbers of Russians by soldiers one Sunday and their being taken into a large building right down by the river only about forty yards away, on the other side, and hearing volleys of shots. Later they saw the attempt to take away one of the bodies which was foiled by the soldiers. Naturally, they did not know the reason of the killings which seemed to be devoid of all legality.

In spite of the serious financial crisis, there was a goodly attendance. A considerable number had walked hundreds of kilometers which required from four to six days. A collection was taken to help them on the return journey by III Class on train. The Bessarabian Baptists are very hospitable, but the attendance overtaxed their ability, so that numbers of the delegates had to sleep in the church. The seriousness of the economic situation was indicated by the fact that the Convention discussed for more than an hour the question of how to provide \$3.00 a month towards the salary of a District missionary.

The Bessarabian Baptists numbered about two hundred at the close of the War. They now number 9,200, and reported nearly 1,500 baptisms for the year. If the Southern Baptists had increased in the same ratio in these post-war years, they would number far over one hundred million members. For the first years of their history since the War the Bessarabians far exceeded the "every-one-win-one" plan.

Bro. W. E. Craighead, our missionary to Bessarabia, and I were entertained in the home of a convert who, with his wife, has awaited baptism for many months. These Baptists are very strict in following the principle laid down by the first Baptist preacher of "bringing forth fruits meet for repentance."

The delegates reported that six sects or groups are trying to undo our work, including the Adventists and Pentecostals. The latter find it far more profitable to steal sheep than to raise lambs. The fact that this movement is principally among the peasants and unlearned and easily led into error keeps us continually in fear for the outcome. Crude literalistic interpretation of the Scriptures easily lead them into fanaticism and Phariseism concerning the externals of religion. We know exactly what Paul went through when founding churches of workmen, small-shopkeepers and slaves, with a slight sprinkling of the more intelligent. I do not think that American Baptists realize the miracle of Christianity ever persisting at all and transforming the world. To me Christianity, with all its defects, is about as big a miracle as Christ himself.

The pastor of the entertaining church is the son of a Greek Orthodox priest; his wife is the daughter of another; and his sister is awaiting baptism. The Union treasurer is the ex-mayor of one of the chief cities of Bessarabia and still prominent in politics. A general in the late Czar's army is a member of the Chisinau church, as well as a lady who was a former Russian aristocrat. So, like Luke, we can point out some of our brethren who are not mere peasants.

The singing of the Convention was wonderful, especially the local choir trained by a former "imperial singer" whose basso voice is one of the most wonderful I have heard. He is planning to assist Bro. Craighead in an evangelistic tour. He would be a sensation in America. This crisis has about ruined him financially.

In spite of their poverty, these Bessarabian Baptists not only have in the past sent in money through the Foreign Mission Board for foreign missions, but wish the Board to arrange for them to support a native missionary in some heathen land like Africa, already on the list, so that they may feel that they are a part of the great missionary enterprise.

As in all these Eastern European lands, there

is no "young people's problem" regarding church work or attendance upon the church services. The young people's activities center around church music, both instrumental and vocal. That they know the Scriptures and pray in public is rather taken for granted. The result is that they are always a most important element in congregational worship. Their part in the services, apart from the sacred music, as in all these lands, is that of reciting religious poems and sometimes dialogues.

The work of the Bessarabian women, as elsewhere in the world, includes visiting and ministering to the sick and poor, as well as meetings for devotion and Bible study. One of the most significant features of their work is teaching illiterate converts to read their own Bibles and hymnbooks. At least two hundred were reported as having become literate.

There are drawbacks to being a missionary over in these parts. Not the least being Brother Paul's injunctions about the "holy kiss." He mentioned it four times, and these Bible Baptists wish to obey the Scriptures. In my Bible Course lectures I suggest that the injunction of Christ concerning "foot-washing" is far more to the point. The worst feature about the "holy kiss" is the Russian beard; though they are on the decrease. I tell the brethren that Paul meant by that injunction that we should be cordial and fraternal in our relations with the "brethren," and not to be "snobbish" and "high-browed" (though I don't use those expressions which they would not understand). I remind them that in all probability if Paul had written his letters in Thibet, where they neither kiss nor shake hands to indicate friendliness or affection, he would have exhorted his brethren as follows: "salute one another with a holy nose-rub." This usually brings down the house, but I do not know just how far it gets under their spiritual epidermis.

These Baptists are utterly sincere and willingly suffer persecution. There were present a number of those who had been beaten, fined and imprisoned for their faith. Bro. Craighead himself knows what it means to be beaten for Christ's sake. It costs something to be a Baptist over here.

As may be imagined, given the complexion of the "brethren" as regards intellect and culture, it is easy for fanatics and spiritual gangsters to do great harm with their literalistic interpretation of the Scriptures among an intensely conscientious people. Then, there is a survival of the descendants of "Alexander, the copper-smith" and "Diotrephes" who give us great trouble and divide our churches. If such ambition and love of leadership were confined to these parts, we might be discouraged.

In spite of the persecutions endured in recent years, the Bessarabian Baptists have to thank God that they live now in Rumania and not in Soviet Russia, where the policy is that of slowly and surely strangling all religion. Bucarest, Rumania.

—BR—

MAKE A SACRIFICE TO SAVE OUR BAPTIST BIBLE INSTITUTE OF NEW ORLEANS. \$48,436.50 NEEDED FEBRUARY 1.

—BR—

Dr. M. E. Broadus, several years ago pastor of First Church, Greenville, Miss., died recently in his home in Pasadena, Texas.

—BR—

Medical statistics seem to show that the average of human life is a good deal longer than fifty years ago, but that there are no more people who live to old age than formerly. Can you work it out?

—BR—

Alexandria church (Marshall county) recently called Rev. J. L. Courson, of Ashland, for two Sundays. Bro. Courson will move on the field right away, and give two Sundays to this church. This church is located in the little village of Slayden, and they have a nice pastor's home, and a good opportunity for a good work. Marshall County Agricultural High School is located here, which makes the field all the more important.—C. S. W.

MISSISSIPPI BAPTISTS AND B. B. I.

—O—

(By W. W. Hamilton, New Orleans, La.)

Mississippi Baptists have shown an abiding and sacrificial interest in the Baptist Bible Institute. Among the many reasons for this are the following:

1. Mississippi for many years did missionary work in New Orleans before the founding of B.B.I.
2. Mississippi preachers and workers gave their lives in laying foundations on which we build.
3. Mississippi Baptists have given of their means toward the purchase of the property now occupied by B.B.I.
5. They have contributed regularly toward the running expenses of the school and believe in its work.
6. Mississippi has sent to the Institute more students than any other State excepting the State of Louisiana.
7. Baptists of other States have given of their means and join Mississippi Baptists in their interest in the Bible Institute.
8. The children of Mississippi Baptists in increasing numbers will make New Orleans their place of residence.
9. New Orleans is the greatest and most needy mission field within the territory of the Southern Baptist Convention.
10. Bible Institute students are helping in our Mississippi work and are pastors of our churches large and small.
11. Mississippi Baptists are grateful for the almost miraculous growth of the work in New Orleans since B.B.I. was founded.
12. Mississippi Baptists realize that the Baptist Bible Institute has been and is true to the Bible and the Saviour and to the Gospel message.
13. Mississippi Baptists rejoice that from the Institute have gone out workers to every part of the Southern Baptist territory.
14. They are grateful that the message of salvation is being broadcast in many tongues to foreign peoples who come to the port of New Orleans.
15. For these reasons and others Mississippi Baptists are resolved not only to continue but to increase the work being done by the Baptist Bible Institute.
16. Mississippi Baptists know, as a Baltimore layman says: "The tragedy of the situation to me is the pitifully small sum of money that you need to meet the crisis, and the enormous number of Southern Baptists who could, at practically no sacrifice, give you all the money necessary to run the institution and meet the maturing obligations."

—BR—

It will cost the State Board about \$50.00 to mail State Convention annuals to the pastors. As we are trying to economize and run within our income, we are requesting those desiring copies of Minutes to send ten cents to take care of postage and envelopes. Similar request has often been made before.—R. B. Gunter, Cor. Sec'y.

—BR—

Of all communicable diseases reported to the State Health Board for November, the largest number was of pellagra cases. The counties reporting these in largest numbers were Hinds, Bolivar, Tunica, Washington, Adams, Forrest, Leflore, Quitman, Holmes, Coahoma, DeSoto. Next to pellagra came diphtheria in number of cases reported.

—BR—

Sherman Baptist Church (Pontotoc county) recently called Rev. W. C. Barnes, of Fulton, Miss. Bro. Barnes has been supplying the Fulton pulpit for the last few months; but will move to Sherman right away, where he will have one-half time. Sherman church has a nice pastor's home, and is a good one-half time work.—C. S. W.

—BR—

Falkner Church (Tippah county) recently called Rev. C. M. Wilbanks, of Middleton, Tenn., for one Sunday service. Bro. Wilbanks is no stranger in Tippah county, having been pastor at Ripley, the county seat of Tippah, for three years. He also preaches for the church at Harmony in the northern part of the county, for two Sundays in the month.—C. S. W.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

OUR SOCIETY PRESIDENTS

When I was a young girl, I remember hearing a very intelligent and an unusually successful farmer say that he employed the month of January in cleaning out the fence corners, and in planning the fields for the various plantings on his plantation. At that time I did not fully understand the wisdom of such preparation. The observation of passing years, however, has fully justified his methods.

In your W.M.U. headquarters office many plans have been made for the enlargement and the stabilizing of W.M.U. work during 1932. Our Corresponding Secretary, Young People's Leader, Field Worker and the District Chairmen are using January to work in many corners of the State through Associational Institutes. Very wisely the work done in these Institutes has been planned around the new W.M.U. Year Book.

In bringing to your attention, and developing the purposes of W.M.U. as outlined in this Year Book, they, like the wise farmer, are clearing away the hindrances and preparing the ground for larger fruit-bearing throughout the year.

This personal urge to society Presidents, if you were not permitted to attend these Associational Institutes, decide right now to have your society make a special study of the Year Book. During the many years of its use, I do not recall a Year Book so complete in detail, or so filled with helpful information for the society.

Again, as society President, you will be greatly interested in the sacrificial results of our Lottie Moon Christmas Offering. At present the gifts to this love offering stand at \$6,968.38, with a number of societies to be heard from. Is your society among this number? With deepest gratitude for your measure of loyalty and love to Kingdom interests, expressed through this gift, we thank God and take courage, fully believing that Baptist women will realize the need for greater devotion and larger sacrifice to meet the conditions of the year.

Someone has observed that the year of 1931 was not only a year of financial depression, but a year of spiritual depression. Whatever the facts are in justifying such a statement, it behooves Christian people, people of poise, of courage, and of faith, to meet these "extraordinary conditions in an extraordinary way." Surely, if in the face of economic stress and depression, we give back to God a share of whatever is needed to the progress of Kingdom affairs, there will come into our own lives greater spiritual enrichment and deeper spiritual realities.

Mrs. A. J. Aven.

We are having such splendid attendance in our Associational Institutes. This past week we have touched each association in the First District. In my judgment these are the most worthwhile meetings that will be held during the entire year. They are for the associational and local society officers. We discuss the Plan of Work for 1932.

After all, the local officers are the ones who make our work a success.—Without them we could accomplish nothing. Do you wonder then that the contact with these loyal ones, gives me new strength and courage? The interest, faithfulness and enthusiasm of these friends in the First District this past week, predict great progress in our W.M.U. work for 1932. Because of this contact Jesus will reign more supremely in my heart and I trust in the hearts of these devoted friends.

Yazoo county was the only one that made 100% in its attendance for District One. This means every organization in the county was represented at the meeting.

We had three churches making 100%—which

Our Young People's Column

There is a new market in town—a 4-H City Market with the four-leaf clover emblem painted in the windows. Of course, you know what it means. 4-H Club stands for training of the head, hand, heart, and health. That is indeed a worthy cause and we are interested in its being carried forward. But this morning my mind goes back to a message that I heard several years ago on the 4-H's in Mark 2:3-5.

First, there were the Hindrances. The crowd is often a hindrance, but the four Helpers overcame the throng. Through the roof they brought the Helpless man to the Healer and we find a saved body and soul, resulting from their efforts.

Now, let us apply this thought to our work. On our page this week we find our Associational Institutes mentioned. They are proving to be most helpful to us. There are many Hindrances that we meet, however, as we plan together. But the most inspiring thought of all is that there are still Helpers. In Mrs. Aven's message take note of the Lottie Moon Christmas Offering. Indeed, there are Helpers. Many of them! How about me, how about you? These four men worked together to bring this Helpless man to the Healer. Each had a corner to carry. Now, there is a corner for you and one for me. Each organization must be a Helper. There are many Helpless boys and girls in our State—Helpless in fighting life's battles with sin and immorality—but we can lead them to the Healer if we only will. Through our Personal Service we are seeking to follow in the steps of our Master and bring many to Him. Through our Lottie Moon gifts and prayers we have been Helpers in far-away lands. I trust that many Helpless ones may be brought to the Healer through our efforts.

Ours is a glorious task. Let us face our Hindrances with a prayer in our hearts, and surely, we will find an approach to the Healer. Let us resolve now to pick up our corner and be a Helper.

On our Associational Standard of Excellence, we read under Point IV: "A missionary society and one auxiliary in one-half of the churches in the association, the ideal being a full graded union in every church." There may be a big Hindrance looming up before you now as you view your local situation, but remember, the Healer who stands ready to see your faith and restore the Helpless whom you seek to bring to Him.

In Mark 2:3 we read there, "The sick of the palsy was borne of four." In our W.M.U. plan there are four distinct organizations for our Young People. Surely, each has a corner. Let us work together now to enlist every Sunbeam, R.A., G.A., and Y.W.A. in being Helpers.

Catch your corner! I'll try to hold mine. Let us each remember the Healer.

means that every local officer was present. New Zion Church in Copiah county and Eden in Yazoo county and Goodman in Holmes county. The first named is a country church and they came in a down-pour of rain.

If your society is behind with its offering to Training School, Margaret Fund and Scholarships, please send in immediately, for we are greatly in need of same. Thank you.

If your society has failed to get to your Institute in your county, we are very eager for you to get in touch with your Superintendent, who is arranging to do follow-up work so that each organization will get the benefit of what has been done.

BIBLE STUDY REPORT OF FIRST CHURCH, LAUREL

It is with deep gratitude that the following report is offered:

We have had eleven Bible Study meetings this year. Seven of these were accompanied by a twenty minute lecture by the pastor, Rev. L. G. Gates, one by Miss Bessie Welch, of the Baptist Bible Institute, and one by Mr. J. R. Buchanan. Six of these meetings were for the W.M.S., four for the negroes, and one for the Business Women's Circle. Six books, the pentateuch and the Gospel according to John, have been taught this year. Thirty-three women have signed as having carefully and prayerfully read all of these books. Many others read most of them. Nine splendid Bible women taught this work in their respective circles. Following the study by circles on Bible Study Day the entire W.M.S., under the excellent and consecrated leadership of the Bible Study Chairman, Mrs. A. T. J. Wallace, entered into a very comprehensive study of the book under consideration. Three Bible Captains, Mrs. Sam Lindsey, Mrs. B. S. Shinn, and Mrs. J. B. Davis, have been prayerful helpers throughout the year.

At the end of the year it was found that circle seven, with Mrs. Goode Montgomery Bible Study Leader, had led in attendance at the regular Bible Study meetings; that twelve hundred leaflets of Bible questions had been printed and distributed for use in the work; and that the women were deeply appreciative of the benefits derived from the year's study.

At the last meeting of the year, the Bible Study Chairman gave one hundred and fifteen copies of the Gospel as related by John to the ladies of the W.M.S. as a token of appreciation for their faithfulness and loyalty to the study of the Bible this year.

(Continued from last week)

November—AROUND THE WORLD WITH OUR PRAYERS AND OUR MONEY

All must go into the world. "How can they go except they be sent?" Intercessory missionaries. The Cooperative Program. What the 1931 Lottie Moon Christmas Offering accomplished.

December—THE GIFTS CHRIST BROUGHT

Eternal Life; life abundant; righteousness, peace, joy; the "blessed hope"; happy homes. Contrasts: homes and lands where Christ is not known. My gift to Him?

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell man how He died;
He has no help but our help
To bring them to His side."

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Baptist History

Last week we told of the first
Baptists to come to what is now Mis-
sissippi, from South Carolina in 1780,
or 152 years ago. There were not
more than twelve or fifteen of those
pioneers of the faith, but they went
to work for their Master in this new
territory and from this small begin-
ning has grown the present strong
denomination of some two hundred
and twenty-five thousand and more.
Many so-called Christians, when they
enter a new territory, forget to wit-
ness for God. But not so with these
worthy men and women.

One Mr. Jones, who came with
the emigrants to Mississippi, and
who seemed to be something of a
historian, says of these early arriv-
als: "To the eastward and south-
ward of their place of debarkation
(which was the mouth of Cole's
Creek-B) they mainly made their
first settlements in the country,
within ten or twenty miles of the
Mississippi River. For several years
they had to endure many privations
and hardships incident to a new
country, but poorly supplied with
even the necessities of life." But
these early Baptists "were regular
in their family devotions from their
first settlement in the country." Any
community and people will prosper,
thrive and grow when they remem-
ber God in prayer in their homes,
and these people are examples of
the truth of that statement. A na-
tion is safe as long as the people
pray in their homes.

As already stated, Richard Curtis,
Junior, was a licensed preacher. As
soon as they were settled in their
new homes the matter of public wor-
ship of God was discussed. The dis-
trict where they settled was at that
time ruled by Spain, and that coun-
try recognized no religion but Cath-
olic religion and forbade all others.
So just how to hold their worship
became a problem. "After mutual
consultation, they agreed to meet
together in private dwellings, at set
times, for the purpose of reading and
expounding the Scriptures, exhorta-

tion and prayer, hoping in this way
to keep the members united and
alive to their spiritual interests.
These meetings, which were found
to be so profitable to the members of
the church, soon attracted the at-
tention of the American portion of
the population, many of whom de-
sired to be present and enjoy once
more the quickening and hallowing
influences of Protestant worship." Seemingly, they had not organized a
Baptist church as yet, but it was
really a church at work in the homes
of the people. "Thus things went on
through a series of years without
exciting much opposition from the
Catholic authorities." But this was
not to last for long.—As soon as new
converts began to come to this new
order, opposition arose as we will
find later.

Our Support

In Deut. 33:27 we read with joy:
"The eternal God is thy refuge, and
underneath are the everlasting arms."
In times like this when everything
seems all astir and we seem to have
no permanent foundation so far as
worldly conditions are concerned, it
is good to know that we have a Ref-
uge and a Support that are sure and
eternal. What care we about these
earthly supports so long as "under-
neath are the everlasting arms." When His arms support me I cannot
fall, for His arms are eternal and
will always be there; His arms are
strong, they made the worlds and
hold them in place as they make
their courses through the heavens;
they are loving arms, and will care
for me while life shall last and give
me the best of everything; they are
constant arms, with me at all times
—their owner never tires, and never
sleeps, and never leaves. With such
support, O, despondent one! heed the
admonition of Heb. 12:12: "Where-
fore, lift up thy hands which hang
down, and the feeble knees." You
have no money? No, but you have
the "everlasting arms"; you have no
way of paying your accounts? No,
but you have the "eternal God" as
your refuge. To give up with such
support is more than cowardice, it
is suicide. Look up. Take courage.
Trust God. Believe in God, your
brethren and the future. Nothing
can go continuously wrong so long
as "the eternal God is thy refuge,
and underneath are the everlasting
arms." The children are as safe as
the "eternal" God-head is safe. So
forget the depression, trust God, do
the best you can, and everything in
its turn will come out well and good.
Believe it!

Notes and Comments

Doing right carries its own reward.
The world always gives back what
we give.—Love for love, friends for
friendship, hate for hate.

We walk with our visions and
dreams. Our companions are what
we look for and think of, we make
our own company.

Monday, January 18, 1932, the
Baptist Pastors' Bible Study Assem-
bly will meet with Central Baptist
Church, Grenada. Let there be a
full attendance.

The Baptist work in Yalobusha
county starts the year with J. M.
Metts preaching at Water Valley,
Big Springs, Camp Grounds and O'-
Tuckalofa; J. H. Page at Oakland,
Elam and New Hope; J. M. Hendrix

at Clear Springs and Pine Grove;
L. J. Crumie at Dividing Ridge;
C. T. Schmitz at Pleasant Grove; J.
R. G. Hewlett at Scobey and Way-
side; J. L. Vinson at Hopewell; N.
F. Metts at Bethel and Mt. Gilead;
R. L. Breland at Coffeerville and
Scuna Valley; Joe Sturdivant at Til-
latoba. Pilgrims Rest and Sylvarena
have no pastors so far as I have been
informed.

Bro. T. T. Gooch, Clerk of Yalo-
busha County Baptist Association,
received second prize from the Sun-
day School Board for best Minutes
gotten out last year. He has been
receiving either first or second prize
for some years now, and one year he
came in a fraction of one per cent of
receiving the grand prize for the
best Minutes gotten out by any Clerk
in the South.

The New Year is upon us. 1931
has been a disastrous year in many
ways. Yet God was good to us.
Money is scarce, but food and feed
stuff were never more plentiful in
our State than at present. No one
need go hungry if our people have
the brotherly spirit, and see that
those in want are supplied. It will
hurt no one to divide and will be a
great blessing to the receiver and the
giver. "He that giveth to the poor
lendeth to the Lord," so says the
Bible. It is thus we lay up treasure
in heaven.

Summing up my year's work, I
find it something as follows: Num-
ber of churches served—full year, 4;
part of year, 1; Sermons preached,
145; baptized, 56; received by letter,
54, total received, 110; funerals at-
tended, 19; marriages, 3; baptized in
meetings where I did the preaching
not my own, 35; deacons ordained,
2. This is some physical results, it
is hoped that the spiritual was much
more.

—BR—

A three-year-old was busily ap-
plying the shoe blacking to one of
his shoes, rubbing away with vigor.
His mother looked up and said:
"William, what will you be doing
next?"

"Blacking the other shoe," he said.
—Ex.

—O—

How much did Philadelphia Pa?
How much does Columbus O?
How many eggs did Louisiana La?
What grass did Poplin Mo?
We call Minneapolis Minn,
Why not Annapolis Ann?
If you can't tell the reason why,
Perhaps Topeka Kan.

—The Log.

—O—

» New Neighbor—"Have you any
brothers and sisters, dear?"

Margery—"I had a brother, but
we're divorced."

Neighbor—"Divorced?"

Margery—"Yes; pa's got Jackie
and ma's got me."

—O—

"Hans, did you hear the stepladder
fall?"

"Yes, mummy,"

"I hope daddy hasn't fallen."

"Not yet—he is still hanging by
his waistcoat to the picture hook."

—O—

A bore had been talking for hours
about himself and his achievements.

"I'm a self-made man, that's what
I am—a self-made man!" he said.

"You knocked off work too soon,"
came a quiet voice from the corner.
—Epworth Herald.

THE OLD-TIME RELIGION (Continued)

—O—

Human nature, I suppose, is the
same the world over. In all ages
and in all countries church mem-
bers sometimes have misunderstand-
ings and "fall out" with each other.
Nowadays they pout it out, fight it
out, go to law or shoot it out. Not
so with the members of old New
Salem Church. When they couldn't
fellowship each other for any rea-
son, they took the matter to their
church and tried to settle matters
in a Christian spirit. Customs don't
always change for the better.
Churches then kept a strict "watch-
care" over their membership. When-
ever the Moderator called for "fel-
lowship" the members considered it
their religious duty to report any
unChristian act of the membership,
and the church would take the mat-
ter in hand. And, generally, the
parties would be reconciled. But,
here is one case where two mem-
bers were a little hard headed.
Brother W. R. S. reported Brother
C. C. M. for circulating a report
detrimental to his character. The
church tried to settle it; but W. R.
S. was not satisfied, and asked the
church to invite several sister church-
es to send one member each to New
Salem on a certain day and try to
bring about a reconciliation. Here
I quote the report of this commit-
tee. It is right interesting:

"June 18, 1839, Dear Brethren:

"We, the members composing your
committee to whom was referred the
charges brought against bro. C. C.
M. by bro. W. R. S. after hearing all
the testimony and examining the
subject in every way that we were
able beg leave to make the follow-
ing report. As to that part of the
charge in which brother M. is ac-
cused of circulating a report prej-
udicial to the character of brother S.
we are led to believe that he acted
in the way he believed to be right
by informing one of the officers of
your church of what he had heard
and advising with him on the sub-
ject and it does not appear from the
evidence before us that he made any
communication to any other person
except in his presence and only then
when called on. On the second and
last part of the charge in which
brother M. is charged with lying we
beg to say that in our opinion that
the apparent contradiction when
closely examined and all of the cir-
cumstances taken into consideration
do not have to us the appearance of
wilful misrepresentation and we are
led to believe that if the brethren
had have acted with more patience
and brotherly kindness toward each
other in the beginning of this dif-
ficulty it might long since have been
settled and we are truly sorry to find
that they both entertain hard and
criminating feelings toward each
other forgetting that they are breth-
ren and that they are like the rest
of the human family subject to err.

"We would now address ourselves
to the brethren and beseech them as
servants of God that they humble
themselves in his presence and tow-
ard each other that they no longer
view each others conduct through
the glass held up before them by the
evil spirit discordance but that they
look upon each other as brethren
members of the same great family
(Continued on Page 12)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR JANUARY 17, 1932

(By L. D. Posey, Jena, La.)

Subject: Jesus and Nicodemus.

Golden Text: God so loved the world that he gave his only begotten Son, that whosoever believeth on Him, should not perish, but have eternal life. John 3:16.

Scripture for Study: John 3:1-16; for supplemental study, John 3:17-21, 36, and Gal. 5:13-26.

Time: April 11-17, A.D. 27, the first year of Christ's public ministry, and during the passover week.

Place: Either Jerusalem, or the Mount of Olives.

Introduction

The limitations of time, (13 Sundays), and space, (two to three columns), require us to pass rapidly over much of importance in the Gospel of John. Between the lesson for last Sunday, and the one for this date, are matters of vast importance that must be passed with a bare mention. The first one of these is the marriage feast in Cana of Galilee, which Jesus, with His mother, and presumably His first six disciples, attended, and where he performed his first miracle, that of changing water into wine. Can only say in passing, that only those debased and blinded by sin and ignorance, would use this incident as wet propaganda. Those who do so, are too contemptible to merit notice.

The second matter of vital interest which we must hurry by, is the cleansing of the temple by Jesus on His arrival in Jerusalem to attend the first passover during His public ministry. The practical application of that incident to us is that we should keep a clean house for God. A church is that to which we instinctively turn in our thinking; but back of a church are the homes. Unless they are kept clean for God, the churches will not be. Until we have swept our churches clean of every vestige of commercialism, false teaching and unregenerate characters, (known by the lives they live), we cannot expect God's special blessings.

It is always profitable to listen to the conversation of great and devout men. In the lesson before us, we have two of the greatest, discussing earnestly the most vital question that ever entered the mind of man. From them, let us learn all we can.

This part of the work of our Lord, is known to Bible students as His Judean ministry, and covered about twelve or fifteen months, of which no record is made in the synoptic Gospels.

The Lesson Studied

Jesus was a teacher, and so was Nicodemus. Jesus taught Nicodemus; therefore, I suggest that we name this lesson, "Teaching the Teacher." But before discussing this subject, some minor things require notice. First of all, Nicodemus was a member of the Jewish sanhedrin, which ordinarily consisted of seventy learned Jews, over which the high priest presided, and which constitut-

ed the highest authority among the Jews. These men were all versed in Jewish history and theology. It is possible, though not certain, that the members of this body, learning of the work of Jesus, wanted all information possible, so they might decide what attitude to assume toward Him; and for that reason, sent Nicodemus to Him at night. If that be true, it accounts for the "we" used by Nicodemus when he addressed Jesus.

The next thing we should note is that the affirmation made by Nicodemus establishes the fact beyond question that Jesus was performing miracles, and was not a fakir. These men were intelligent and capable of discerning between the false and the true. The testimony is conclusive, the opinion of the critics to the contrary notwithstanding. Now with our new subject, let us note the great fundamental truths.

I. Jesus Taught Nicodemus the Necessity of the New Birth.

Nicodemus was most likely a good man morally, and being a student and teacher of Judaism, doubtless thought he was a saved man. Jesus knew his mistake, and went at once to the heart of the matter by telling him that unless a man is born again, or from above, he can neither see nor enter the Kingdom of God, verses three and five. As explained recently, it requires spiritual life to discern spiritual truth. That spiritual life must come from God. That, after all, is only another way of saying that a man cannot save himself. That being true, the new birth or regeneration, is the most important question that ever engaged the human mind.

II. Jesus Taught Nicodemus the Agents of the New Birth.

There has never been a birth, either physical or spiritual, without two agents. In the physical birth, the agents are father and mother. In the spiritual birth, the agents are divine truth and the Holy Spirit. Verse 5. Some people, of course, in their ignorance, teach that being born of water means the physical birth; others just as ignorant, teach that it is baptism. By comparison, both are a thousand miles from the truth. Neither physical birth nor baptism was under consideration; and whenever anyone reads into scripture something neither in the text nor the context, he must go on the rocks in his interpretation. In the Greek language, water is sometimes used as a symbol of divine truth. It is so used in verse 5, and divine truth is the first of the agents of the new birth. This is made perfectly clear in the fourth chapter of John. There, Jesus in His conversation with the Samaritan woman, used the word "water" repeatedly in the sense of divine truth. Thank God a person does not have to be a Greek scholar to understand the fundamental truths of the Bible. The other agent of the new birth is the Holy Spirit. Spiritual life is imparted to the soul by which it is enabled to discern spiritual truth and act upon it. The Holy Spirit

then uses that divine truth to bring conviction, repentance and saving faith in Christ, which in some way entirely beyond human knowledge, the work of regeneration is completed by the Holy Spirit, the soul born again, and the person becomes a child of God.

That the foregoing is the correct interpretation of this much disputed verse, is proven by the fact that the Gospel, divine truth, must be preached to people before they can be saved; hence, the Great Commission. That is the reason the heathen are lost without the gospel. It is the agent the Holy Spirit must have in His work of bringing lost souls into a saved relationship with God.

III. Jesus Taught Nicodemus How the New Birth Might Be Known.

The wind cannot be seen, but the effects of it can be felt and seen. So with those born again. The new birth causes a person to live a new life. Those whose lives are not different from what they were before they professed regeneration, have great reason to doubt their salvation. Stop now and read Gal. 5:13-26.

IV. Jesus Illustrated to Nicodemus the New Birth.

Nicodemus was familiar with the history of the facts connected with the brazen serpent; so, Jesus used that to illustrate the new birth, which on the human side is through faith in Christ. The snake-bitten man looked and was healed. The lost man believes and is saved.

V. Jesus Taught Nicodemus the Source of the New Birth.

John 3:16, contains the language by which we learn the source from which the new birth comes. God so loved that he gave His Son who made an atonement for the sins of the world, and will save all who will believe and trust Him. Had it not been for the love of God, no atonement would have been made, and all would have been lost.

VI. Jesus Taught Nicodemus the Simplicity of the New Birth.

In John 3:16, we read, "Whosoever believeth on Him should not perish, but have eternal life." Then in verse 18, we are told, "Whosoever believeth on Him is not condemned." Thus we learn that salvation is in reach of all who hear the Gospel, and the only reason they are not saved, is because they will not trust Jesus.

VII. Jesus Taught Nicodemus the Result of the New Birth.

The Result of the new birth is taught in John 3:16, 36. It is eternal life. All souls have eternal existence and consciousness, and the lost will suffer eternally; but only those born again have eternal life in the sense of joyous activity and association with Christ in the love of his Father. Separation from God is conscious eternal death.

Lack of space forbids further discussion.

NOT ALTOGETHER RETIRED

Some time ago I was told that there appeared in one of the Jackson papers a very complimentary write-up of myself and wife, and last week it was copied bodily in The Baptist Record. First I want to thank my friend, Brother Beasley, the pastor of the Methodist church of Coldwater, for his kindly interest in us, and

Dr. Lipsey for giving space in The Record for the fine compliments in the article. In the kindest and sweetest possible spirit I am advising my friends who may read The Record that I am not retired, and not even contemplating such a thing.

Conditions in our family, relating to an afflicted son, made it necessary that we have a settled home, and we decided on Coldwater, where we have lived nine years of life, and in the midst of a group of churches where I have baptized about five hundred people, and among some of the truest friends we have ever made in life. It is certainly a great delight to be in close proximity, and intimately associated with some of the noblest people we have ever known.

While I do not intend hereafter to consider a full-time work, I shall undertake work in driving distance of this place, or on the railroad lines, and, as a matter of fact, already have in pastoral charge the church at Arkabutla, and an invitation to visit another church with a view of pastoral labors. I am glad to say that wife and I are in the best of health, and never more hopeful concerning the work of the Lord.

Since moving to Coldwater I have made two visits back to Hollandale, where we labored for six years, and I greatly enjoyed meeting my successor there, Brother Walker, and loved him on first sight. He is laboring with some fine people over there, and people we love very dearly, and no measure of success can crown his ministry there, which will go beyond our most sincere desires, and our most earnest prayers. The Lord bless His people everywhere, and give them to see and understand their privileges and obligations in work of the Lord.

—B. F. Whitten.

Coldwater, Miss.

OPENING OF SECOND SEMESTER SOUTHWESTERN SEMINARY

(By L. R. Scarborough)

The Southwestern Seminary has the opening for entrance for new students of the second semester Monday, February 1st. All students wishing to come here for the mid-term entrance, come on that date.

The first semester has been a good one as far as attendance and genuine hard work is concerned. We have a happy family here, going on with the great work committed to us, I say "happy," as happy as we can be under the financial difficulties.

We cordially invite others to come to this good place for study, prayer, inspiration, information, and perspiration, that is, hard work. We are expecting one of Dr. Gambrell's "glorious hardtimes" in 1932. Come and get under the load.

Night Coughs

require something more than ordinary remedies. PISO's is especially good for night coughs. Clings to your throat better than a gargle. Checks the cough spasm, opens the air passages and you get a good night's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

35¢ and 60¢
SIZES **PISO'S**

A CHALLENGING COMPARISON

(By Addie Estelle Cox,
Kaifeng, Honan, China)

How I wish that each of you might spend at least a day with us in this country field around Kaifeng, Honan, China, and see for yourself what marvelous opportunities the Master is giving us! Let me tell you what I saw when first coming to the field and what I witnessed a few weeks ago in the same spot. The comparison will doubtless reveal to you the vital importance of reaping without delay the harvest that is so ripe and ready.

Missionary H. M. Harris had come to the town of Chang Shih and preached salvation through faith in Jesus Christ. The presence of a foreigner produced much interest, for rarely if ever, had one with fair skin and blue eyes been seen in this section. As Dr. Harris stood on the street and preached by the light of a lantern tied against the door of a nearby building, a great crowd gathered about him. "Listen! he speaks Chinese," said one. "Why, we understand everything he says!" exclaimed another. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Dr. Harris did not weep that I know of, but he did get so cold in the little Chinese room with no heat and insufficient bedding that he was exceedingly uncomfortable. "I almost froze," he said, in speaking of the experience. He counted not health nor life precious in striving with his might to give the Gospel to multitudes who never before had heard the wonderful words of life. Later he came with a tent and held another meeting. The sowing was thoroughly done and soon the sheaves appeared. Before long there were forty or fifty believers and a wide-awake evangelist and his wife were sent to the place. At the time of my arrival Sunday worship was being held in a little chapel which had been used for a store and opened on the street. The noise of passing wagons and squeaking wheelbarrows resounded against the dark, dingy, smoke-stained walls. There were too few seats and most of the men had to stand. The women sat on little, backless benches outside the door opening on the inner court. The babies cried and the newcomers talked in loud tones, but the preacher went bravely on with her sermon in spite of all the disturbance.

That was ten years ago. Recently during one of our quarterly meetings Rev. W. W. Lawton, of Kaifeng, gave the main address of the morning. The large, commodious church

building which Dr. Harris erected several years ago was almost filled with Christian men, women and young people. They maintained excellent order and listened eagerly to the splendid message of Pastor Lawton. His presence was deeply appreciated, for we had long been looking forward to his coming. In June Miss Walker came out and gave a forceful message on tithing. There were about 300 in the audience that day and since the meeting a number have begun to tithe, so we have heard.

But do not imagine that all these earnest Christians are from the one town of Chang Shih. By no means. They come from 50 or 60 towns and villages around. In many cases only one in a family has trusted Jesus for salvation, the others clinging still to the idols of paper and clay. How anxious they are for their relatives and friends to hear and believe! Some of them are being persecuted for Christ's sake. One little woman who formerly had to slip away without her husband's knowledge of it when she went to church, and had to stand a cursing or beating upon her return, has at last proved to him the reality of Jesus' power to cleanse and save. He was with her at one of our prayer meetings a few days ago and it was very gratifying to see him kneel reverently as we did during the closing prayer.

Although his hair is gray, he has assumed the attitude of a little child in learning verses of Scripture, songs and prayers. He used to absent himself during our visits to the home, but now he is friendliness and cordiality personified and delights to do everything possible for our comfort and pleasure. But, sad to say, we are not able to get to all the homes.

Oh, for laborers enough to respond to such requests as these! "Please come soon to our village. None of my people have yet heard the Gospel." "When can you come to our home? I hope it will be soon for I want them to hear and believe on the Lord." Please pray that reinforcements may be sent us soon, also that the Master may give us His Spirit and wisdom in abounding measure and may use us mightily in winning the lost.

WHY THE EMERGENCY APPEAL

(By N. T. Tull, Bus. Mgr., B.B.I.)
Since the Baptist Bible Institute comes again with a distress call, I feel that one or two facts ought to be mentioned.

The first fact is that the Baptist Bible Institute is not in bad financial condition. An institution that has during the last three years paid more than sixty-five thousand dollars on its capital debt, paid all interest and paid its operating expenses, cannot be said to be in bad financial condition. Few, if any, Baptist institutions have done as well during these stressful years.

The second fact, however, is that the Institute is in a critical financial condition because the bond payments were made too large and cannot be met without a great struggle every year. The banks which underwrote the bonds were more responsible than the Institute management in making the annual payments so large. That was in 1925 when times were good and when Baptist affairs

were on the high tide and when the bond market was easy. The situation is aggravated now because it is impossible to refinance the debt. The bond market is all to pieces and Baptist credit is prostrate.

The present local management of the Baptist Bible Institute is not responsible for the purchase of the Institute property and the consequent debt, nor is it responsible for the large annual bond maturities. It is responsible for keeping the Institute from incurring further debt and to that end it is observing and urging every possible economy.

I repeat: The Baptist Bible Institute is not in bad financial condition. It is in a critical financial condition. What will you—Southern Baptists—do about it? Will you pay the debt or will you default?

PROHIBITION VICTORIES
From the National W.C.T.U.

The year 1931 may be credited with twelve major advances in Prohibition sentiment, strength or enforcement. Despite the tremendous drive of the pro-liquor forces against temperance, total abstinence and law observance, 1931 is a high water mark for Prohibition so far.

1. Wet legislation to impede, repeal, or modify Prohibition enforcement defeated wherever found in the 44 State legislatures meeting 1930-1931.

2. Demonstration by the Federal government that Uncle Sam is bigger than the bootlegger. Ask Al. Capone.

3. Lesson in constitutional law handed Judge Clark, of New Jersey, by the Supreme Court of the United States.

4. Exposure of Augustus Busch as the brewer behind the guns of the wets' modification program.

5. President Hoover receives personally from the Woman's Christian Temperance Union a million names of Americans between 14 and 30 years of age, pledging total abstinence and law observance.

6. Exposure of the fact that there is enough of a wet slush fund to permit the Women's Organization for National Prohibition Reform to offer one woman a quarter of a million dollars for the work of undermining the Constitution in a single Southern State.

7. General Federation of Women's clubs, (twelve million women) reaffirming through its national Executive Council its support of the Eighteenth Amendment.

8. National Grange, (a million farmers in 34 States) reaffirms for the eleventh time its support of Prohibition and its repudiation of city-bred wet claims about beer and farm distress.

9. Parent-Teachers National Convention reaffirms support of Prohibition.

10. National Education Association, (200,000 school teachers) reaf-

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

firms its active support of Prohibition and continues with its educational program.

11. Fifteen thousand mass meetings for Prohibition planned by the thirty-one national organizations supporting the Eighteenth Amendment.

12. President's Commission on Law Observance and Law Enforcement declared with but one dissenting vote for maintenance and enforcement of the Eighteenth Amendment. Despite dissenting views this report denied practically all the main wet contentions.

MORE TRUTH THAN POETRY

When congregations seek a minister they want the strength of an eagle, the grace of a swan, the gentleness of a dove, the friendliness of a sparrow, and the night hours of an owl. And when they finally catch that bird they expect him to live on the food of a canary!

Hell is exclusively for two men—the man who will do anything and the man who won't do anything.

When a person begins to tell "white lies" it isn't long until he becomes color-blind.

A young man in the East hanged himself because someone criticised him. If that practice were to become general the trees would soon be full of preachers, teachers, writers and editors.

A wise man never blows his knows.

The longest word in the English language is the one a speaker uses after he says, "Just one more word before I close."

Revenge hurts no one quite as much as the one who tries to inflict it.

It is safer to fool with a bee than to be with a fool.—Selected.

"I rose and gave her my seat;

I could not let her stand—

She made me think of mother, with
That strap held in her hand."

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

STIFF and SORE?

Rub your muscles and joints vigorously with Tichenor's Antiseptic.

Its soothing oils penetrate and relieve soreness. Kills germs in cuts, wounds and bruises. . . .

Eases pain. Aids healing. Has helped people of Arkansas for more than half a century. Ask nearest dealer.

TICHENOR'S ANTISEPTIC

The Powerful Germicide
SAME FORMULA FOR 67 YEARS

The Children's Circle

Mrs. P. I. Lipsey

Wing Joy Lo

Wing Joy Lo was a Chinese boy
And he lived across the sea,
And Wing Joy Lo was a strang,
strange lad
Or so he appeared to me.

When we on our side of the world
At night are going to bed
In China where Wing Joy Lo lives
They're getting up instead.

He goes to school as we do here
For he must learn to read,
He reads his book from back to front
A funny way indeed!

And many letters he must learn,
We've only twenty-six,
But many more Wing Joy Lo tries
Upon his mind to fix.

And Wing Joy Lo is just a boy
He loves a jolly game,
He's good and naughty like our boys
For boys are much the same.

What though his skin is yellow, quite,
His clothing odd and queer,
In his land he's a happy child
As you are here, my dear.

—from Primary Plans.

May Dear Children:

I saw in Jackson the other day two such fine boys from the Orphanage. (I don't live at the Orphanage, as some of you think, but in our own home in Clinton). These two boys had been on a Christmas visit to W. G. Mize, Jr., who is a sort of an adopted grandson of mine. The younger boy is a good-looking little fellow, with bright eyes, and open face, of about the same size as W. G., tho' a little older. The other boy is several years older, and what good reports I heard of him, and of his abilities—so good that I was surprised to hear them of so young a boy. He is a credit to our Orphanage, and to those who have cared for him and trained him thro' these years, and so also is his little companion. I'll tell you something the older boy wanted as a Christmas gift:—A book on astronomy. He will soon be fifteen years old.

You will notice that besides three letters from three little sisters, and one from a seven-year old little girl who wrote it herself and says she has "read many books," and one from our Bachelor Maid, Miss Leta Mae, we have one from our foreign—that means far-away from home—member, Jeannie Lipsey. Jeannie generally gets a little mixed about me. One time she thinks I'm Mrs. Lipsey, and a time or two further on, she thinks I'm grandma, but that's all right, because I'm both. Read in her letter about the accident her dolly had. You'll become interested.

Christmas is gone, and I hope you all had a fine time. I'm glad we had money enough to send something extra to our two causes. Do you know what a Cause is? One meaning given by the dictionary is "that which a person, party, or nation pursues." Now, there are two things that our Circle pursues—goes after. (1) The money for the orphans, (2) the money for the B.B.I. work, and they are our Causes. Sometimes, we have to pursue them pretty hard, but we have always gotten them, and we will this month, if you don't forget. Much love from,

Mrs. Lipsey.

Bible Study No. 2. Jan. 14th; The Infant Jesus Taken to the Temple. Luke 2:22-39.

Tell me the story of these verses, how the little baby Jesus was taken to the Temple. Moses' law told the Jews that the first-born boy belonged to the Lord, and that they must redeem him or buy him back, with a sacri-

fice. Mary and Joseph were poor, so they took with them, when they went to the temple with the tiny baby, two birds, doves or pigeons, for sacrifice, or else a little money to buy them. I think that these birds were for the sacrifice which it was customary to make for a young mother, and that there was probably other money for the redemption of the child. But tell the story as you read it.

Hattiesburg, December 31, 1931.

Dear Mrs. Lipsey:

I am a little girl seven years old. I have been reading the letters in The Baptist Record for a long time and enjoy them so much. I go to Davis School. I like to read; I have read many books. My mother taught me to read before I went to school. We spent Christmas in Union. We had a family reunion. We all enjoyed being together. Santa was good to me. But most of all, I like my big doll best. Enclosed you will find ten cents for the orphans. Much love to you and the children. Your new friend,

Joyce Sigrest.

Well, Joyce, you and I are alike in one thing, anyhow. My mother taught me to read before I went to school, too! Thank you, so much, for the sweet letter, and the dime.

Hazlehurst, January 5, 1932.

Dear Mrs. Lipsey:

I am sending you 10 cents to put where you think best, and will try to send more next time. I will send it in at the end of each month, as I can give only the tenth of my eggs. I mean to give the 10th of all the eggs I get. Pray for me and my loved ones. Father is no better. With love and best wishes, and the hope for a happy New Year for you,

Leta Mae Lupo.

Indeed, I hope the hens will do their best for us both, Miss Leta Mae. Thank you. We will be sure to do what you ask.

Geneva, Switzerland, Dec. 21, 1931.

Dear Mrs. Lipsey:

Well, Grandma, how are you and all my friends in Mississippi? Well, I hope. It is very cold here in Switzerland; snowing today, and I have not been able to get out of the house in several days because of the cold wind. My dolly's name is Jacqueline. The other day her head got fatally busted, but I took her to the doll hospital here and they fixed her up good as new. I send you a dollar for the orphans from my little sister, Ann, and me. Ann is too little to write very well. Love to you and all the children.

Jeannie Howe Lipsey.

You have good hospitals in Geneva, I see, my Jeannie. We are all getting on pretty well, but no one is getting rich yet. You must be careful about going out in the snow and wind, for we have heard something about your having a bad cold. Take care of yourself. We are so pleased, at home here, to have your picture, and Ann's, and mother's. The money from you and Ann is very welcome. Give her a kiss for us.

Wesson, December 26, 1931.

Dear Mrs. Lipsey:

This is my first time to write to the Children's Circle. I am very glad to enter. My sisters have written once before. They are younger than I. I am 12 years of age. I have dark hair, black eyes, and I am in the 7th grade. I hope all of you had a big Xmas. Santa is a dear old man. He was good to all of us. He brought little brother a red wagon. I will try and send some money for the orphans next time. Hope to see this in print, and to get

a few words from you. Your friend,
Glyn Waldrop.

This is almost a Christmas letter, Glyn, written the day after Christmas. How much holiday did you have from school? Come again soon.

Wesson, December 26, 1931.

Dear Mrs. Lipsey:

As it has been quite a while since I wrote to the Children's Circle, I thought I would write. I enjoy reading the Children's Circle. I hope the orphans got a nice Christmas present. Santa Claus was good to me. I hope he was good to you, too. I will close for this time. Your friend,

Lois Waldrop.

I wish you had told us what he brought you, Lois. Yes, he remembered me, too, as he always does. Write to us again, soon.

Wesson, December 26, 1931.

Dear Mrs. Lipsey:

Here I come again. It has been quite a while since I wrote to you. I read the Children's Circle every week. I enjoy reading the children's letters and yours also. We received story books, and lots of other things. I hope you all had a good Xmas. I will send some money next time I write. Lovingly, Mary Waldrop. I know you all three had a good time Christmas. I will look to hear from you again soon.

—BR—

Continued from page 9

subject to err and be led astray and that they resolve in the strength of the Lord to forgive each other every offence freely as God for Christ's sake has forgiven them and that they strive to restore that peace and harmony that formerly existed between them. And our prayer is that God of his infinite mercy may enable them to do it and that the peace and harmony of the church may again be restored.

Moses Granbery, chairman

Benj. Whitfield, clerk

William Denson

David Slay

J. F. Alford."

How would that do for a sermon? Wouldn't it do very well for these times? But listen—not only did the members report each other for conduct, for conduct they considered unChristian, but they reported themselves for conduct they knew would not be approved by the church. For instance—

"Brother C. C. M. rose and stated that he had drank too much spirits and Beged forgiveness and his acknowledgement was recd." And again—"Brother J. C. rose and stated he had been guilty of using profane Language and his case was postponed till our next conference."

Such cases as these were common, showing in what esteem they held the church and the membership. Is it that way now?

One other case of this kind, and I close this part of the record.

In Aug. 1851, "Brother William ('uncle Buck') Wells stated he had permitted his children to attend a dancing school (altho he disapproved of it) because they insisted on attending, and considered it a privilege to which they were entitled."

"Whereas the church adopted the following resolution. Resolved that we do not approve of church members sending their children to dancing school, yet considering the circumstances in which Bro. Wells was placed we excuse him as he thought it a less evil to let them go than to use harsh measures."

So much for the strict Christian watchcare churches had over their membership in those days.

But what about the slave members? Sometimes they came in in bunches.

For instance—"John, Nancy, and Charles slaves belonging to Dr. W. W. New came forward with permission from Mr. Boyler their overseer to join the church and they were received and baptised the same day." Dr. NEW had a lot of others join in the same way at many different times. So did Dr. Fenner, likewise Mr. Petre and a lot of other owners. Some by letter from other churches, and some by experience. And sometimes these masters would ask for the letters of their slaves.

I was not old enough to remember, but I have often wondered how this mixture of races was unscrambled after the Civil War. Did their Christian masters put them on their feet and guide them in the organization of their independent churches, or did they leave this important work to the Carpetbaggers? Who now living can tell us? At this moment the name of Rev. I. H. Anding, of Brookhaven, comes into my mind. He is about 90 years young, and has been in the ministerial work over half a century. If he doesn't remember it, maybe he can tell us what his father or grandfather said about it.

In 1841, "The church authorised the clerk to write a letter to the editor of an abolition paper at Great Falls, N. H., and request him to send no more papers here." This is the only allusion to a question like that in the book. At this late day it seems strange that such a crazy abolition hysteria should have swept over the North to such an extent as to bring on a bloody war that divided families as well as churches—strange in view of the fact that, as a general thing, the slaves were treated so kindly. Of course, there were some brutish masters, and slavery was wrong, but the slaves were gradually being freed by the owners.

Let me give you an illustration of the treatment given to slaves by some of the owners. I quote from a letter from one of my sisters:

"Pa considered 'Uncle Billie' and 'Granny' (Prudence) as honest people and true Christians." (My father had a farm in La. and 'Uncle Billie' was his foreman). "When he would go to attend to the rents and leasing, he would give the money to these old slaves to take care of till he came back home. Brother Robt. did the same thing later when he took charge of the farm. When Ella was over there without neighbors, Pa asked them to give her their help in every way they could and 'Uncle Billy' considered it a sacred trust and was faithful. I remember one particular instance which showed his love. He had sickness in his family and E. went to see him. He had recently made a new hearth of mortar and it was soft. Going to the mantel for something, she put her foot on the hearth, leaving the imprint of her shoe on it. She wanted to know if it couldn't be smothered over while it was soft, but he said 'no, he wouldn't take five hundred dollars for it; it should stay there as long as it was a hearth.' That he considered it an honor that a daughter of his master made it."

Continued on page 13

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

STATE SUNDAY SCHOOL AND B.Y.P.U. CONVENTION RESUMES ACTIVITIES

On March 22 this year the Mississippi Baptist Sunday School and B.Y.P.U. Convention will open its meeting in First Church, Vicksburg. This will be the first meeting in two years and we believe our people are hungry for another feast of good things such as are always enjoyed at this meeting. A splendid program is in the making and will be ready for your study right soon. Our B.Y.P.U. leaders will remember receiving a letter from the B.Y.P.U. Department a few weeks ago saying that this meeting would be only a Sunday school meeting. Since then it has proved that those in authority thought best to continue the meeting as formerly for this year. We hope you will be making your plans to attend. Vicksburg is one of our prettiest Mississippi towns where one of the prettiest and finest National parks is located and in addition to the program you will have the privilege of seeing these beauty spots. Remember the dates—March 22-24.

FIRST BILOXI WITH INCREASED INTEREST MOVES FORWARD

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Pastor Talkington loves and appreciates his young as well as older people and meets with them in their work, cooperating with the leaders of the B.Y.P.U.'s and is thus helping to put over a good program of training. Recently he, with the aid of

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Consider this: Sept. 1852. "The door of the church was opened for the reception of members and Ester, Maria, Manerva, Matilda, Hester, Mary, Comelius, John, Sam, and Isaac," (slaves belonging to Mr. R. N. Downing) "came forward, related their experience and was received for baptism."

But the year before (Nov. 51), on account of the condition of the house and the undesirable location of the church, a motion to dissolve was defeated, and the next day the same motion was defeated; whereupon S. A. Wells, one of the deacons, offered the following resolution, which was carried:

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I would love to enumerate the descendants of some of the leading members, especially of the cultured, Christian Irish lady, Mrs. Isabella Davis, who radiated Christianity and culture all about her, even to the third and fourth generation, and her posterity is numerous and widespread; but I see a cloud gathering on the patient brow of the Editor, which, being translated into English, means "enough"—so I shall

take the hint and exit.

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REPORT OF DR. W. E. FARR

On December 1st the Committee from the Alumni Association checked me out and gave me a receipt as per their report that is found in The Record of this week.

M. P. L. Berry, W. A. Hancock, and J. R. Hitt acted as the committee.

Dr. W. A. Hancock is now in charge of this work, and gives half time to it, and the other time to the field work of Mississippi College. With all my heart I want to urge every person that made a pledge to this great work to pay their pledge as soon as possible.

This was the hardest job I have ever had, but God gave us the victory, and we are happy. If the conditions had been at all right we would have raised three times the amount that was raised. The folks of this State love dear old Mississippi College, for it is the greatest old College on earth.

I drove over eighteen thousand miles in a car, and many other miles were made on the train, went into 82 counties of this State, shall always appreciate the kindness to me by the old Mississippi College, they are a great bunch.

May God bless our great college work.

As ever,

—W. E. Farr.

Itta Bena, Miss.

MAIN STREET, HATTIESBURG

The following report was taken from Pastor Barnhill's annual report made to the church Wednesday night, along with annual reports from all departments of the church life.

Sermons at home 114; Seven revivals between Sundays (sermons) 76—total, 190; Prayermeetings conducted, 41; devotionals led, 8; Conferences attended, 29; special committee meetings, 29; funerals conducted, 16; conventions attended, 8; Study Courses taught, 5; other addresses, 6; wedding ceremonies, 10; books read, 22; visits made 1,895; additions to church, (by letter and restoration 81; by baptism 40) total 121.

"My uncle in Venice is sending me a gondola for my birthday. How am I going to play it?"

Big Boy—"Such ignorance. You don't play a gondola, you throw it over your shoulder like a shawl."

The History professor had been intoning for the best part of the hour on royal lineage. Droning on "Mary followed Edward VI, didn't she?"

Class: (Those awake in Unison.) "Yes, sir."

Prof.: "And who followed Mary?"

Disgusted voice from rear: "Her little lamb."

"So you asked Geraldine to marry you?" asked a man of the other.

"Yes, but I didn't have any luck," replied his friend. "She asked me if I had any prospects."

"Why didn't you tell her about your rich uncle?"

"I did. Geraldine's my aunt now."

—Exchange.

The Children's Circle

Mrs. P. I. Lipsey

Wing Joy Lo

Wing Joy Lo was a Chinese boy
And he lived across the sea,
And Wing Joy Lo was a strang,
strange lad
Or so he appeared to me.

When we on our side of the world
At night are going to bed
In China where Wing Joy Lo lives
They're getting up instead.

He goes to school as we do here
For he must learn to read,
He reads his book from back to front
A funny way indeed!

And many letters he must learn,
We've only twenty-six,
But many more Wing Joy Lo tries
Upon his mind to fix.

And Wing Joy Lo is just a boy
He loves a jolly game,
He's good and naughty like our boys
For boys are much the same.

What though his skin is yellow, quite,
His clothing odd and queer,
In his land he's a happy child
As you are here, my dear.

—from Primary Plans.

May Dear Children:

I saw in Jackson the other day two such fine boys from the Orphanage. (I don't live at the Orphanage, as some of you think, but in our own home in Clinton). These two boys had been on a Christmas visit to W. G. Mize, Jr., who is a sort of an adopted grandson of mine. The younger boy is a good-looking little fellow, with bright eyes, and open face, of about the same size as W. G., tho' a little older. The other boy is several years older, and what good reports I heard of him, and of his abilities—so good that I was surprised to hear them of so young a boy. He is a credit to our Orphanage, and to those who have cared for him and trained him thro' these years, and so also is his little companion. I'll tell you something the older boy wanted as a Christmas gift:—A book on astronomy. He will soon be fifteen years old.

You will notice that besides three letters from three little sisters, and one from a seven-year old little girl who wrote it herself and says she has "read many books," and one from our Bachelor Maid, Miss Leta Mae, we have one from our foreign—that means far-away from home—member, Jeannie Lipsey. Jeannie generally gets a little mixed about me. One time she thinks I'm Mrs. Lipsey, and a time or two further on, she thinks I'm grandma, but that's all right, because I'm both. Read in her letter about the accident her dolly had. You'll become interested.

Christmas is gone, and I hope you all had a fine time. I'm glad we had money enough to send something extra to our two causes. Do you know what a Cause is? One meaning given by the dictionary is "that which a person, party, or nation pursues." Now, there are two things that our Circle pursues—goes after. (1) The money for the orphans, (2) the money for the B.B.I. work, and they are our Causes. Sometimes, we have to pursue them pretty hard, but we have always gotten them, and we will this month, if you don't forget. Much love from,

Mrs. Lipsey.

Bible Study No. 2. Jan. 14th; The Infant Jesus Taken to the Temple. Luke 2:22-39.

Tell me the story of these verses, how the little baby Jesus was taken to the Temple. Moses' law told the Jews that the first-born boy belonged to the Lord, and that they must redeem him or buy him back, with a sacri-

fice. Mary and Joseph were poor, so they took with them, when they went to the temple with the tiny baby, two birds, doves or pigeons, for sacrifice, or else a little money to buy them. I think that these birds were for the sacrifice which it was customary to make for a young mother, and that there was probably other money for the redemption of the child. But tell the story as you read it.

Hattiesburg, December 31, 1931.

Dear Mrs. Lipsey:

I am a little girl seven years old. I have been reading the letters in The Baptist Record for a long time and enjoy them so much. I go to Davis School. I like to read; I have read many books. My mother taught me to read before I went to school. We spent Christmas in Union. We had a family reunion. We all enjoyed being together. Santa was good to me. But most of all, I like my big doll best. Enclosed you will find ten cents for the orphans. Much love to you and the children. Your new friend,

Joyce Sigrest.

Well, Joyce, you and I are alike in one thing, anyhow. My mother taught me to read before I went to school, too! Thank you, so much, for the sweet letter, and the dime.

Hazlehurst, January 5, 1932.

Dear Mrs. Lipsey:

I am sending you 10 cents to put where you think best, and will try to send more next time. I will send it in at the end of each month, as I can give only the tenth of my eggs. I mean to give the 10th of all the eggs I get. Pray for me and my loved ones. Father is no better. With love and best wishes, and the hope for a happy New Year for you,

Leta Mae Lupo.

Indeed, I hope the hens will do their best for us both, Miss Leta Mae. Thank you. We will be sure to do what you ask.

Geneva, Switzerland, Dec. 21, 1931.

Dear Mrs. Lipsey:

Well, Grandma, how are you and all my friends in Mississippi? Well, I hope. It is very cold here in Switzerland; snowing today, and I have not been able to get out of the house in several days because of the cold wind. My dolly's name is Jacqueline. The other day her head got fatally busted, but I took her to the doll hospital here and they fixed her up good as new. I send you a dollar for the orphans from my little sister, Ann, and me. Ann is too little to write very well. Love to you and all the children.

Jeannie Howe Lipsey.

You have good hospitals in Geneva, I see, my Jeannie. We are all getting on pretty well, but no one is getting rich yet. You must be careful about going out in the snow and wind, for we have heard something about your having a bad cold. Take care of yourself. We are so pleased, at home here, to have your picture, and Ann's, and mother's. The money from you and Ann is very welcome. Give her a kiss for us.

Wesson, December 26, 1931.

Dear Mrs. Lipsey:

This is my first time to write to the Children's Circle. I am very glad to enter. My sisters have written once before. They are younger than I. I am 12 years of age. I have dark hair, black eyes, and I am in the 7th grade. I hope all of you had a big Xmas. Santa is a dear old man. He was good to all of us. He brought little brother a red wagon. I will try and send some money for the orphans next time. Hope to see this in print, and to get

a few words from you. Your friend,
Glyn Waldrop.

This is almost a Christmas letter, Glyn, written the day after Christmas. How much holiday did you have from school? Come again soon.

Wesson, December 26, 1931.

Dear Mrs. Lipsey:

As it has been quite a while since I wrote to the Children's Circle, I thought I would write. I enjoy reading the Children's Circle. I hope the orphans got a nice Christmas present. Santa Claus was good to me. I hope he was good to you, too. I will close for this time. Your friend,

Lois Waldrop.

I wish you had told us what he brought you, Lois. Yes, he remembered me, too, as he always does. Write to us again, soon.

Wesson, December 26, 1931.

Dear Mrs. Lipsey:

Here I come again. It has been quite a while since I wrote to you. I read the Children's Circle every week. I enjoy reading the children's letters and yours also. We received story books, and lots of other things. I hope you all had a good Xmas. I will send some money next time I write. Lovingly, Mary Waldrop.

I know you all three had a good time Christmas. I will look to hear from you again soon.

—BR—

Continued from page 9

subject to err and be led astray and that they resolve in the strength of the Lord to forgive each other every offence freely as God for Christ's sake has forgiven them and that they strive to restore that peace and harmony that formerly existed between them. And our prayer is that God of his infinite mercy may enable them to do it and that the peace and harmony of the church may again be restored.

Moses Granbery, chairman

Benj. Whitfield, clerk

William Denson

David Slay

J. F. Alford."

How would that do for a sermon? Wouldn't it do very well for these times? But listen—not only did the members report each other for conduct, for conduct they considered unChristian, but they reported themselves for conduct they knew would not be approved by the church. For instance—

"Brother C. C. M. rose and stated that he had drank too much spirits and Beged forgiveness and his acknowledgement was recd." And again—"Brother J. C. rose and stated he had been guilty of using profane Language and his case was postponed till our next conference."

Such cases as these were common, showing in what esteem they held the church and the membership. Is it that way now?

One other case of this kind, and I close this part of the record.

In Aug. 1851, "Brother William ('uncle Buck') Wells stated he had permitted his children to attend a dancing school (altho he disapproved of it) because they insisted on attending, and considered it a privilege to which they were entitled."

"Whereas the church adopted the following resolution. Resolved that we do not approve of church members sending their children to dancing school, yet considering the circumstances in which Bro. Wells was placed we excuse him as he thought it a less evil to let them go than to use harsh measures."

So much for the strict Christian watchcare churches had over their membership in those days.

But what about the slave members? Sometimes they came in in bunches.

For instance—"John, Nancy, and Charles slaves belonging to Dr. W. W. New came forward with permission from Mr. Boyler their overseer to join the church and they were received and baptised the same day." Dr. NEW had a lot of others join in the same way at many different times. So did Dr. Fenner, likewise Mr. Petre and a lot of other owners. Some by letter from other churches, and some by experience. And sometimes these masters would ask for the letters of their slaves.

I was not old enough to remember, but I have often wondered how this mixture of races was unscrambled after the Civil War. Did their Christian masters put them on their feet and guide them in the organization of their independent churches, or did they leave this important work to the Carpetbaggers? Who now living can tell us? At this moment the name of Rev. I. H. Anding, of Brookhaven, comes into my mind. He is about 90 years young, and has been in the ministerial work over half a century. If he doesn't remember it, maybe he can tell us what his father or grandfather said about it.

In 1841, "The church authorised the clerk to write a letter to the editor of an abolition paper at Great Falls, N. H., and request him to send no more papers here." This is the only allusion to a question like that in the book. At this late day it seems strange that such a crazy abolition hysteria should have swept over the North to such an extent as to bring on a bloody war that divided families as well as churches—strange in view of the fact that, as a general thing, the slaves were treated so kindly. Of course, there were some brutish masters, and slavery was wrong, but the slaves were gradually being freed by the owners.

Let me give you an illustration of the treatment given to slaves by some of the owners. I quote from a letter from one of my sisters:

"Pa considered 'Uncle Billie' and 'Granny' (Prudence) as honest people and true Christians." (My father had a farm in La. and 'Uncle Billie' was his foreman). "When he would go to attend to the rents and leasing, he would give the money to these old slaves to take care of till he came back home. Brother Robt. did the same thing later when he took charge of the farm. When Ella was over there without neighbors, Pa asked them to give her their help in every way they could and 'Uncle Billy' considered it a sacred trust and was faithful. I remember one particular instance which showed his love. He had sickness in his family and E. went to see him. He had recently made a new hearth of mortar and it was soft. Going to the mantel for something, she put her foot on the hearth, leaving the imprint of her shoe on it. She wanted to know if it couldn't be smothered over while it was soft, but he said 'no, he wouldn't take five hundred dollars for it; it should stay there as long as it was a hearth.' That he considered it an honor that a daughter of his master made it."

Continued on page 13

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

STATE SUNDAY SCHOOL AND B.Y.P.U. CONVENTION RESUMES ACTIVITIES

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MAIN STREET, HATTIESBURG

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Sermons at home 114; Seven revivals between Sundays (sermons) 76—total, 190; Prayermeetings conducted, 41; devotionals led, 8; Conferences attended, 29; special committee meetings, 29; funerals conducted, 16; conventions attended, 8; Study Courses taught, 5; other addresses, 6; wedding ceremonies, 10; books read, 22; visits made 1,895; additions to church, (by letter and restoration 81; by baptism 40) total 121.

BR

"My uncle in Venice is sending me a gondola for my birthday. How am I going to play it?"

Big Boy—"Such ignorance. You don't play a gondola, you throw it over your shoulder like a shawl."

BR

The History professor had been intoning for the best part of the hour on royal lineage. Droning on "Mary followed Edward VI, didn't she?"

Class: (Those awake in Unison.) "Yes, sir."

Prof.: "And who followed Mary?"

Disgusted voice from rear: "Her little lamb."

BR

"So you asked Geraldine to marry you?" asked a man of the other.

"Yes, but I didn't have any luck," replied his friend. "She asked me if I had any prospects."

"Why didn't you tell her about your rich uncle?"

"I did. Geraldine's my aunt now."

—Exchange.

PONTOTOC

One year ago I came to Mississippi from Lexington, Ky., to be the pastor of the First Baptist Church of Pontotoc. Having been in the State for a year and having received such a cordial welcome from the brotherhood, I feel like publicly thanking one and all for the many courtesies shown.

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The B.Y.P.U. work has probably made most progress with an equally able corps of workers, led by S. T. Bigham as General Director. However, they could make more progress because the Sunday school was better organized than was the B.Y.P.U. at the beginning of the year.

When I came on this field, I found one of the best W.M.U. organizations it has ever been my pleasure to work with. They are ably led this year by Mrs. R. L. Ray as President.

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—A. L. Goodrich.

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"They used to be geographical, the globe naturally resolving itself into a Christian and a non-Christian world. In the geographic sense, there never were such frontiers. Certainly no such distinction ever existed in the mind of our Lord. The only division Jesus made was be-

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(By Rev. J. P. Burgess, B.B.I. Student, New Orleans, La.)

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Last September, while at his home just before coming to New Orleans, he and I were seated on the porch steps and his five-year-old son came and climbed into his arms. He looked at me, while holding his son with one hand and placing the other across my shoulders, and said, "Life is much sweeter since my conversion, and I am raising this boy for the Lord." Then I thanked God anew for permitting me to play a little part in leading him to Christ. He is my brother.

In Memoriam

LAST MESSAGE OF THE LATE J. L. WILSON

In life as I have beheld the Holy, Beautiful, Perfect God, I have hated myself because of my sins. For years I have longed for this beauty and perfection, and I believe as soon as I am absent from this body I will be present with the Lord and with my departed loved ones. I have loved the souls of men and hated sin. As a farewell message, I would urge my friends and neighbors to accept Christ. I want to meet them in heaven.

I have confidence in my children and believe some day we will have a family reunion. With this testimony, I bid you farewell in this earthly life, giving all the praise and glory to our Christ.

—J. L. Wilson.

MRS. FRANCES E. WILSON

Born October 11, 1848, died January 3, 1932, aged 83 years. She was the widow of Rev. D. L. Wilson, pioneer preacher of Attala county, who died eleven years ago. She was the mother of 9 children, four sons and three daughters surviving her. For the last five years she resided at Kosciusko, and her membership was with First Church, this city, from which her funeral was held. She was a most excellent Christian character, devoted to her Lord and His cause, and cheerful and optimistic always. A genuine spiritual tonic to those who came in contact with her.

May God comfort and sustain her loved ones till reunion day.

—Her Pastor.

—O—

WILLIAM MIKELL WALLER

William Mikell Walker was born December 30, 1846, in Covington county, where he grew to manhood, joined the Confederate Army, and did valiant service as a soldier boy, and did worthy service as a citizen through the reconstruction period following the War. He was an outstanding private citizen throughout his long life, refusing, however, strong solicitations to run for office.

On October 15, 1868, he was united in marriage to Miss Clara Longino, with whom he lived in domestic bliss for 63 years. The noted Rev. Norvell Robertson performed their marriage ceremony. About 1880 he joined Bethany Church, under the preaching of M. T. Martin. He had a clear understanding of salvation by grace from the beginning of his long and useful Christian life. He was made a deacon soon after joining the church and looked after the pastor's salary for a long time, this being one of the first churches in South Mississippi that paid a stipulated salary. He was a member of Bethany Church till 1906, when he made his home in Silver Creek and moved his membership there.

Billie Waller was as true a man as ever lived. Loyal to his home, to his country and to his church. Every pastor he ever had knew here was a friend dependable under all circumstances. Noble, honored brother, when shall we see thy like again? He departed this life November 28,

1931, and in the following church at people. I wife, three of Silver Tallahassee Mrs. Fann Mrs. Mae lege, Ha ton, of M Having twelve ye say he n With sym we rejoice ance tha Lord.

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1931, and his body was laid to rest in the Silver Creek cemetery the following day, after service at the church attended by a vast throng of people. He left behind, his beloved wife, three sons: Dr. B. S. and Max, of Silver Creek, and Atty. Curtis, of Tallahassee, Fla., three daughters: Mrs. Fannie Tyrone, of Silver Creek, Mrs. Mae Batson, of Woman's College, Hattiesburg, and Mrs. Ira Hilton, of Mendenhall.

Having been his pastor about twelve years, this scribe wishes to say he never had a better friend. With sympathy for his loved ones, we rejoice with them in the assurance that he is forever with the Lord.

—J. P. Williams.

KOSKIUSKO NOTES

Taking into consideration general stressful conditions, from which our community has suffered along with others, Kosciusko First Church has many reasons for gratitude for God's gracious blessings during the past year. By some special "lifting" on the part of some of the faithful, and by reductions in our expense budget, including pastor's salary, our treasurer was able to report no debt, and a small balance on hand.

Under the leadership of Mrs. Cora Rimmer, Associational Supt., and Mrs. E. L. Ray, President, our W.M.U. has had a very successful year, with sustained interest, and gratifying reports and contributions. Mrs. J. A. Guess, President-elect for the ensuing year, has taken hold with enthusiasm, indicating further progress and efficiency.

Our Sunday school has effected the most complete organization in its history, under Bro. D. L. Brown, Supt., has shown splendid morale, and the highest average attendance in its history, and they are "going forward." Our B.Y.P.U., with Bro. J. C. Maxwell, Director, has had a splendid year, with growing interest and attendance, in each of the five Unions. The pastor is never "satisfied" with his own nor the church's achievements, but he does thank God, and take courage for these signs of vitality and Kingdom usefulness. We reported a substantial net gain in church membership, though we had no special revival meeting during the year.

The pastor is seeking to devote all his energies of leadership, and the strongest pulpit messages of which he is capable, to sustain spiritual morale, courage, and loyalty, as we "press toward the mark," this New Year.

—A. T. Cinnamon, Pastor.

—BR—

SECOND CHURCH, GREENWOOD

The members and friends of the Second Baptist Church have formed a "Cooperative club" for the purpose of building up the membership and advancing the Cause of Christ in Greenwood and vicinity. The members pledge themselves to attend all services when possible to do so and

to pray at least once a day for the church and its officers and pastor. The club will hold regular meetings on the second and fourth Wednesday nights after prayer meeting. Mr. H. P. Ramsey is the founder of the movement which now has a charter membership of 14.

Last Sunday the Second Baptist Sunday school had an increase of over 25 per cent in attendance. E. V. Ratcliffe is the Superintendent.

—O—

Dr. R. A. Adams, assisted by deacons from the First Church, will ordain new officers at the Second Baptist Church Sunday morning. This will be followed by a communion service and a brief business meeting. Plans and blue prints of the proposed new building will be on exhibition at this service. In the evening Rev. Adams will lecture on the subject: "If Christ Came to Greenwood."—From the Greenwood (Miss.) Commonwealth, Jan. 7, 1932.

—BR—

MID-WINTER LECTURES AND TRAINING SCHOOL

—O—

(By W. W. Hamilton, B.B.I.)

"Fifty Years in the Christian Ministry" is the subject which Dr. John R. Sampey, President of our Southern Baptist Theological Seminary, will present under the Layne Lectureship at the Baptist Bible Institute in New Orleans on January 18-20. Dr. Francis P. Gaines, President of Washington and Lee University, will on January 21, 22, deliver the Tharp lectures on "The Preacher from the Layman's Viewpoint." Dr. Sampey is to preach in New Orleans churches on Sunday, January 17, and is being called upon for extra services and for many social events while here. The Association of Commerce and the Washington and Lee alumni are planning special honors for Dr. Gaines during his visit to New Orleans.

In connection with these lecture courses a B.Y.P.U. training school will be conducted by Secretary Joe B. Moseley, of Shreveport, and Secretary J. E. Lambdin, of Nashville. Other teachers will be Dr. T. B. Maston, of Southwestern Seminary, and Secretary and Mrs. H. C. Rogers, of Alabama. These classes will cover General Organization and Associational B.Y.P.U., and there will be conferences for the leaders of the various phases of work for young people. Dr. Maston will each afternoon conduct also a social and recreational conference.

During this Home-Coming Week we shall be glad to take care of visiting workers who wish to be in attendance. A charge for board and room for one dollar per day will be made to those who can bring their own supplies of linen, sheets, pillow cases, and towels. Please write at once to Mr. N. T. Tull, Business Manager, and let him know when you will arrive.

—BR—

AN ORDINATION

—O—

On Wednesday afternoon, December 30th, 1931, at the First Baptist Church, Greenwood, Miss., Brother Edwin Hewlett was examined with reference to his ordination to the Gospel ministry. Dr. E. J. Caswell, pastor of the First Church Greenwood, Rev. J. R. G. Hewlett, Charleston, and Madison Flowers, Schlater, constituted the examining board.

Brother Hewlett, Edwin's uncle, conducted the examination.

Young Brother Hewlett was unanimously approved by the board and his ordination recommended to the church.

Ordination Sermon was preached by Dr. E. J. Caswell; subject, "The Preachers' Dictionary." Ordaining prayer was led by Madison Flowers and Rev. J. R. G. Hewlett presented the Bible, which was a gift from the church.

Brother Edwin Hewlett is the eighth preacher in the Hewlett family. So he has some worthy examples to follow and is surrounded by a great cloud of witnesses.

We predict for this young brother a splendid future and pray that the richest grace of the Divine Father may be granted.

—Madison Flowers, Sec.,
Examining Board.

—BR—

CHIPS

—O—

"Lord, help me to live from day to day,

In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others.

Help me in all the work I do,
To ever be sincere and true.
Knowing that all I'd do for you,
Must needs be done for others.

Let "self" be crucified and slain,
And buried deep; and all in vain
May effort be to rise again,
Unless to live for others.

Others, Lord, yes, others.
Let this my motto be.
Help me to live for others,
That I may live like Thee."

—O—

"If you have a friend worth loving,
Love him—yes, and let him know
That you love him, ere his life's evening

Tinge his brow with sunset glow.
Why should kind words ne'er be said
Of a friend until he is dead?"

—O—

"I live for those who love me,
For those whom I love too,
For God in heaven above me,
And the good that I can do."

"The inner side of every cloud is bright and shining,
I therefore turn my clouds about
And always wear them inside out
To show the lining."

—C. M. Sherrouse.

—BR—

"Chicken stealing again, Rastus?" said the judge. "Have you anything to say, any excuse this time?"

"D, yes, Jedge," replied Rastus, "it ain't mah fault, Jedge; it's de fault ob mah high-up ancestors."

—"How so?"

"Well, Jedge, mah ancestors dun come over in de 'Mayflower,' an' evah since Ah was born Ah has an uncontrollable desire for Plymouth Rocks!"

—BR—

Modern Youngster (to mother): "What are prayers, mother?"

Mother: "Prayers, darling, are little messages to God."

Youngster: "Oh, and we send them at night to get the cheap rate?"

—BR—

Just Wait!

There was a lad named Willie T8
Who loved a lass called Annie K8;
He asked if she would be his M8,
But K8 said W8.

His love for her was very gr8—
He told her it was hard to W8
And begged to know at once his F8,
But K8 said W8.

Then for a time he grew sed8,
But soon he hit a faster G8,
And for another girl went stra8.
Now K8 can W8.

—Agoga Weekly.

HEADACHE?



Don't suffer. Capudine, the new liquid prescription, works faster. Easier on your stomach. No harmful narcotics. Fine for nerves. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine
FOR HEADACHES

Live 1932 Day By Day with The Interwoven Testaments

By Hight C. Moore

Leatherette, 50c postpaid
Vest Pocket Size, 2 3/4 x 6

It takes you through the entire Bible in one year—Presents the Old and New Testaments side by side—Provides daily topic which directs attention to a central truth in both readings for the day—Furnishes concise comment and Memory Verse—Designed for individual or concerted reading, also adapted to family worship.

It Will Enable You to Keep Your
Resolution to Read the Bible
Through this Year.

Moore's Points for Emphasis
—for 1932

Vest pocket commentary on the International Uniform Sunday School lessons.

CLEAR, FORCEFUL, HANDY, POPULAR
Each, 35c Postpaid; 25, \$3.00; 50, \$15.50;
100, \$26.25. Carriage extra.

BAPTIST BOOK STORE

502 East Capitol Street

Jackson, Mississippi

Church Chairs

Adult and Juvenile Bentwood Chairs in new designs. Built to withstand years of severest usage. Neat appearance. Easy, noiseless folding operation. Fold to 1 1/2-inch thickness. Priced unusually low. —Write for descriptive folder.

BENTWOOD PRODUCTS
1551-65 S. 10th St., Louisville, Ky.



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—J. L. Wilson.

MRS. FRANCES E. WILSON

Born October 11, 1848, died January 3, 1932, aged 83 years. She was the widow of Rev. D. L. Wilson, pioneer preacher of Attala county, who died eleven years ago. She was the mother of 9 children, four sons and three daughters surviving her. For the last five years she resided at Kosciusko, and her membership was with First Church, this city, from which her funeral was held. She was a most excellent Christian character, devoted to her Lord and His cause, and cheerful and optimistic always. A genuine spiritual tonic to those who came in contact with her.

May God comfort and sustain her loved ones till reunion day.

—Her Pastor.

—O—

WILLIAM MIKELL WALLER

William Mikell Walker was born December 30, 1846, in Covington county, where he grew to manhood, joined the Confederate Army, and did valiant service as a soldier boy, and did worthy service as a citizen through the reconstruction period following the War. He was an outstanding private citizen throughout his long life, refusing, however, strong solicitations to run for office.

On October 15, 1868, he was united in marriage to Miss Clara Longino, with whom he lived in domestic bliss for 63 years. The noted Rev. Norvell Robertson performed their marriage ceremony. About 1880 he joined Bethany Church, under the preaching of M. T. Martin. He had a clear understanding of salvation by grace from the beginning of his long and useful Christian life. He was made a deacon soon after joining the church and looked after the pastor's salary for a long time, this being one of the first churches in South Mississippi that paid a stipulated salary. He was a member of Bethany Church till 1906, when he made his home in Silver Creek and moved his membership there.

Billie Waller was as true a man as ever lived. Loyal to his home, to his country and to his church. Every pastor he ever had knew here was a friend dependable under all circumstances. Noble, honored brother, when shall we see thy like again? He departed this life November 28,

1931, and in the following church at people. I wife, three of Silver Tallahassee Mrs. Fann Mrs. Mae lege, Ha ton, of M Having twelve ye say he n With sym we rejoice ance tha Lord.

Taking stressful communit others, K many rea gracious year. By the part c by reduct including urer was a small b Under Rimmer, Mrs. E. I U. has h with sust ing repor J. A. Gu ensu ing enthusias res and Our Su most cor history, Supt., ha and the l in its his forward. J. C. Ma splendid and atten Unions. isfied" w achievement and take vitality a reported church m no speci the year.

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1931, and his body was laid to rest in the Silver Creek cemetery the following day, after service at the church attended by a vast throng of people. He left behind, his beloved wife, three sons: Dr. B. S. and Max, of Silver Creek, and Atty. Curtis, of Tallahassee, Fla., three daughters: Mrs. Fannie Tyrone, of Silver Creek, Mrs. Mae Batson, of Woman's College, Hattiesburg, and Mrs. Ira Hil-ton, of Mendenhall.

Having been his pastor about twelve years, this scribe wishes to say he never had a better friend. With sympathy for his loved ones, we rejoice with them in the assurance that he is forever with the Lord.

—J. P. Williams.

KOSKIUSKO NOTES

Taking into consideration general stressful conditions, from which our community has suffered along with others, Kosciusko First Church has many reasons for gratitude for God's gracious blessings during the past year. By some special "lifting" on the part of some of the faithful, and by reductions in our expense budget, including pastor's salary, our treasurer was able to report no debt, and a small balance on hand.

Under the leadership of Mrs. Cora Rimmer, Associational Supt., and Mrs. E. L. Ray, President, our W.M.U. has had a very successful year, with sustained interest, and gratifying reports and contributions. Mrs. J. A. Guess, President-elect for the ensuing year, has taken hold with enthusiasm, indicating further progress and efficiency.

Our Sunday school has effected the most complete organization in its history, under Bro. D. L. Brown, Supt., has shown splendid morale, and the highest average attendance in its history, and they are "going forward." Our B.Y.P.U., with Bro. J. C. Maxwell, Director, has had a splendid year, with growing interest and attendance, in each of the five Unions. The pastor is never "satisfied" with his own nor the church's achievements, but he does thank God, and take courage for these signs of vitality and Kingdom usefulness. We reported a substantial net gain in church membership, though we had no special revival meeting during the year.

The pastor is seeking to devote all his energies of leadership, and the strongest pulpit messages of which he is capable, to sustain spiritual morale, courage, and loyalty, as we "press toward the mark," this New Year.

—A. T. Cinnamon, Pastor.

—BR—

SECOND CHURCH, GREENWOOD

The members and friends of the Second Baptist Church have formed a "Cooperative club" for the purpose of building up the membership and advancing the Cause of Christ in Greenwood and vicinity. The members pledge themselves to attend all services when possible to do so and

to pray at least once a day for the church and its officers and pastor. The club will hold regular meetings on the second and fourth Wednesday nights after prayer meeting. Mr. H. P. Ramsey is the founder of the movement which now has a charter membership of 14.

Last Sunday the Second Baptist Sunday school had an increase of over 25 per cent in attendance. E. V. Ratcliffe is the Superintendent.

—O—

Dr. R. A. Adams, assisted by deacons from the First Church, will ordain new officers at the Second Baptist Church Sunday morning. This will be followed by a communion service and a brief business meeting. Plans and blue prints of the proposed new building will be on exhibition at this service. In the evening Rev. Adams will lecture on the subject: "If Christ Came to Greenwood."—From the Greenwood (Miss.) Commonwealth, Jan. 7, 1932.

—BR—

MID-WINTER LECTURES AND TRAINING SCHOOL

—O—

(By W. W. Hamilton, B.B.I.) "Fifty Years in the Christian Ministry" is the subject which Dr. John R. Sampey, President of our Southern Baptist Theological Seminary, will present under the Layne Lectureship at the Baptist Bible Institute in New Orleans on January 18-20. Dr. Francis P. Gaines, President of Washington and Lee University, will on January 21, 22, deliver the Tharp lectures on "The Preacher from the Layman's Viewpoint." Dr. Sampey is to preach in New Orleans churches on Sunday, January 17, and is being called upon for extra services and for many social events while here. The Association of Commerce and the Washington and Lee alumni are planning special honors for Dr. Gaines during his visit to New Orleans.

In connection with these lecture courses a B.Y.P.U. training school will be conducted by Secretary Joe B. Moseley, of Shreveport, and Secretary J. E. Lambdin, of Nashville. Other teachers will be Dr. T. B. Maston, of Southwestern Seminary, and Secretary and Mrs. H. C. Rogers, of Alabama. These classes will cover General Organization and Associational B.Y.P.U., and there will be conferences for the leaders of the various phases of work for young people. Dr. Maston will each afternoon conduct also a social and recreational conference.

During this Home-Coming Week we shall be glad to take care of visiting workers who wish to be in attendance. A charge for board and room for one dollar per day will be made to those who can bring their own supplies of linen, sheets, pillow cases, and towels. Please write at once to Mr. N. T. Tull, Business Manager, and let him know when you will arrive.

—BR—

AN ORDINATION

—O—

On Wednesday afternoon, December 30th, 1931, at the First Baptist Church, Greenwood, Miss., Brother Edwin Hewlett was examined with reference to his ordination to the Gospel ministry. Dr. E. J. Caswell, pastor of the First Church Greenwood, Rev. J. R. G. Hewlett, Charleston, and Madison Flowers, Schlater, constituted the examining board.

Brother Hewlett, Edwin's uncle, conducted the examination.

Young Brother Hewlett was unanimously approved by the board and his ordination recommended to the church.

Ordination Sermon was preached by Dr. E. J. Caswell; subject, "The Preachers' Dictionary." Ordaining prayer was led by Madison Flowers and Rev. J. R. G. Hewlett presented the Bible, which was a gift from the pastor.

Brother Edwin Hewlett is the eighth preacher in the Hewlett family. So he has some worthy examples to follow and is surrounded by a great cloud of witnesses.

We predict for this young brother a splendid future and pray that the richest grace of the Divine Father may be granted.

—Madison Flowers, Sec.,
Examining Board.

—BR—

CHIPS

—O—

"Lord, help me to live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others.

Help me in all the work I do,
To ever be sincere and true.
Knowing that all I'd do for you,
Must needs be done for others.

Let "self" be crucified and slain,
And buried deep; and all in vain
May effort be to rise again,
Unless to live for others.

Others, Lord, yes, others.

Let this my motto be.
Help me to live for others,
That I may live like Thee."

—O—

"If you have a friend worth loving,
Love him—yes, and let him know
That you love him, ere his life's evening

Tinge his brow with sunset glow.
Why should kind words ne'er be said
Of a friend until he is dead?"

—O—

"I live for those who love me,
For those whom I love too,
For God in heaven above me,
And the good that I can do."

"The inner side of every cloud is bright and shining,
I therefore turn my clouds about
And always wear them inside out
To show the lining."

—C. M. Sherrouse.

—BR—

"Chicken stealing again, Rastus?" said the judge. "Have you anything to say, any excuse this time?"

"D, yes, Jedge," replied Rastus, "it ain't mah fault, Jedge; it's de fault ob mah high-up ancestors."

"How so?"

"Well, Jedge, mah ancestors dun come over in de 'Mayflower,' an' evah since Ah was born Ah has an uncontrollable desire for Plymouth Rocks!"

—BR—

Modern Youngster (to mother): "What are prayers, mother?"

Mother: "Prayers, darling, are little messages to God."

Youngster: "Oh, and we send them at night to get the cheap rate?"

—BR—

Just Wait!

There was a lad named Willie T8
Who loved a lass called Annie K8;
He asked if she would be his M8,
But K8 said W8.

His love for her was very gr8—
He told her it was hard-to W8
And begged to know at once his F8,
But K8 said W8.

Then for a time he grew sed8,
But soon he hit a faster G8,
And for another girl went stra8.

Now K8 can W8.

—Agoga Weekly.

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Baptist Student Union



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V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Army Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

WORDS FROM THE STATE REPORTER

This week begins a new year in school work and in church and B.S.U. work. What are your plans? What are your resolutions?

We have just completed a great year with some high points of interest — the Southwide Sunday School Conference in Jackson last January, the House Party in March, the summer programs, Ridgecrest, the B. S. U. Conference in Jackson, the State Convention in November and the Southern Baptist Convention in May. This year promises to be just as big as we make it. What are your plans?

At our State Conference in Jackson we saw a great slogan emblazoned across the front of the church: "Victory for Christ." During the Student Night Programs during the Christmas holidays, we thought and talked and prayed of Victory for Christ. May that be our motto for the year 1932. Victory for Christ through surrendered life, victory through surrendered income, victory through surrendered talents and abilities. A great year of possibilities lies ahead of us. Students, let us make it a year of great realities.

Faith is the victory that overcomes the world. He will give the victory if we are yielded to Him.

Blue Mountain students have made noonday prayer meeting unusually interesting on the campus during the past week, with various reports of Student Night programs, given in the home churches during the holidays.

Also a keynote expressing higher ideals and aims for the new year has been sounded. Inspiring messages have been brought, challenging resolutions have been made, and fervent prayers seeking God's strength and guidance have been offered.

B.M.C. students' New Year's wish is that all Mississippi Baptists be so filled with faith and courage from on high that they may be able to live more perfectly the abundant life throughout 1932.

M. S. C. W.

Hello, everybody! the new year has begun. We at M.S.C.W. are back at work again, and we've made only one big resolution—that is to have "Victory for Christ on our Campus" this new year.

The B.S.U. Council had its first meeting on Tuesday night. The service was held around a huge cross of white, on which candles were burning. As a background for the cross, a black curtain on which the words "Victory for Christ" were printed, was used. As soft music was played, there in the candle light of the cross, Grace Bush, Columbia, led the devotional. Then each member of the Council gave her New Year Resolution and the report of

the Student Night Program that was given in her home church during the holidays. After this some of the "big" things for the year were talked over. In a brief way, here are some of them:

(1) B.Y.P.U. Training School at First Baptist Church of Columbus in February. Mr. Wilds and Mr. Riley, B.Y.P.U. workers, will conduct the course.

(2) B.Y.P.U. joint party of M. S.C.W. and A. & M.

(3) Y.W.A. Study Course to be conducted by Miss Frances Landrum, State Y.W.A. worker.

(4) Radio Banquet to be sponsored by the Y.W.A.

(5) Joint Sunday School Party of M.S.C.W. and A. & M.

(6) Plans were made for Friendship Hour on each Saturday night.

(7) Best and greatest of all, Dr. George Truett, Dallas, Texas, is to be with us for ten days. He is to conduct services on the campus in connection with the Y.W.C.A. and is to hold a revival at the First Baptist Church, Columbus. We are awaiting his coming with deep interest and prayer, and we sincerely invite any and all of you to attend our services.

And now that we have told you a few of our plans for the year, we shall sign off by wishing success and happiness to each and every friend of ours throughout the State. Good-bye, until next week.

M.S.C.W.

This week we are emphasizing Junior Celebrities on the local campuses, and I hope you have not failed to do so. However, it is not too late to begin and keep on talking about our checking up for First Magnitude, Baptist Student Magazine subscriptions, Budget, and all those statistics that are vitally necessary to the well-being of any live wire B.S.U. How many Baptist Student Magazines have you on your campus? B.Y.P.U. Magazines? "The Window" copies? Your State Baptist paper?

How many unenlisted Baptist students have you? How many enlisted, and enlisted actively in service? What are you doing about the colleges assigned to you? How many student nights were reported on your campus after the holidays? Do you have a B.S.U. budget?

Let us hear about all these things through The Record. We heard before Christmas that Mississippi College has reached First Magnitude—the first men's college in the South. Congratulations from all the students of Mississippi, M. C.! Let's all follow close behind these enterprising boys.

How do you like the Baptist student cut on our page? That's Mr. Leavell's suggestion. By the way, have you written him or any of the other Southwide workers?—Have you written the conference speakers who influenced and helped you most? Now is the time to do that!

Best wishes for a full and happy year, and a more efficient school and B.S.U. life.

Lavonne Reeves, State Rptr.

AUDIT REPORT, ALUMNI ASSOCIATION, MISSISSIPPI COLLEGE, DEC. 1, 1931

We, the committee, composed of M. P. L. Berry, Prof. J. R. Hitt, and W. A. Hancock, appointed by the Executive Committee of the Alumni Association to audit the books of the Association during the time of office of Dr. W. E. Farr, as Secretary, submit the following report.

The books were kept by Mrs. Bessie Smith, of Mississippi College, who acted as Treasurer during the time that Dr. Farr was in charge, and we, the Committee checked all the books, all bank statements, cancelled checks, also the deposit slips, and find the work done by Mrs. Smith to be correct.

The work done by Dr. W. E. Farr deserves the most favorable commendation of the Alumni of Mississippi College and the friends of the College.

Dr. W. E. Farr turned over to us in signed pledges.....\$74,765.37
Pledges made but unsigned 2,475.00
Total Cash Receipts..... 15,689.12

Grand Total\$92,929.49

Respectfully submitted,

M. P. L. BERRY

J. R. Hitt

W. A. Hancock

LIFE SERVICE BAND MEETS

Last Friday afternoon at 4:30 o'clock the Life Service Band met in the B.S.U. Activity Room with a large number of members present, and three visitors. Grace Guest, the President, had charge of the meeting, and an informal round-table discussion was enjoyed, in which every girl was given the opportunity to mention the thing that had been a handicap to her in the past, and which she wished, as a new year resolution, to put aside. Jeanette Lawrence led the devotional with an interesting talk on the price of things—material and abstract.

The members of the Band agreed that it was a well-spent afternoon.

DR. AND MRS JOHNSON ON CAMPUS

It is a pleasure for the girls of Woman's College to have Dr. and Mrs. Johnson back on the campus for a few days. Their being absent for a long time makes every girl look forward to the days that they do spend at each visit. It is with regret that we see them go back to Stafford Springs, but it is also with hopes that the next stay away will not be as long as the last one.

Mrs. Johnson had charge of chapel exercise on last Wednesday. In her motherly way she gave to the girls a few suggestions as to beginning the New Year. Her talks are always filled with a deep and spiritual significance.

MISSISSIPPI COLLEGE ATTAINS FIRST MAGNITUDE

We have crossed the final stripe! Victory is ours. We feel as if we might stop for just one second to enjoy our mutual excellence. Ah, we do not expect to waste much time, but we just want to tell you that we are First Magnitude. And

are we happy? Yes, we are. No, not just for the banner; for you might throw it in the fire and it would perish in a second. But you cannot destroy the precious memories that it brings to the minds of those who did the necessary work to get it. It is not the material of which it is made, neither is it the design, but what it represents that adds a bit of sacredness to this banner. We have prayed more earnestly; we have worked harder; we have sacrificed more; we have made more personal contacts than ever before, else we would not have attained the standard of First Magnitude. The way we have told you, you may think that it is a drudge and a bore to have to do all these things. Not at all. It has been a privilege. Anything that can be done for Christ is a privilege. Though we have spent much time and have put forth a lot of effort, we have received adequate dividends. The greatest thing is not that we have attained First Magnitude, but that by doing so we have come to know Christ better. Indeed, we are glad to be the first college in the South this year and the first men's college ever to attain the standard of First Magnitude. —Ministerial Ass'n.

A New Year! Why, another opportunity to live more abundantly for God. That is the way the B.S.U. of Mississippi Woman's College looks upon the new 1932. Girls have returned with the desire to serve the Master more than ever before. There are new faces at the different meetings—faces that have been missed for quite awhile. There is a serious eagerness about everyone and there is a quiet happiness, too, that seems to mean that wills are being bowed in loving submission to the Master's.

Our New Year's prayer is that God will....

"Teach us blamelessly to live,
And generously, too,
And help us always to be fair
And tolerant and true."

To all the Baptist students of the State, to our State President, Leo Greene, and his splendid corps of officers, to all the Student Secretaries, to Dr. H. L. Martin and the Education Commission, the Baptist Student Union of Mississippi Woman's College wishes that God will richly bless you in your work during the coming year. Our prayers and our hearts are for you.

Mother—"Why are you crying, dear?"

Betty—"These ch-children want us to play cannibals and I'm the f-f-fat-test of the lot."—Congregationalist.

6 6 6

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